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REVISION IN CANADA

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Lectures delivered at the Summer School  
for Clergy at King's College,  
Windsor, N. S., 1915

BY

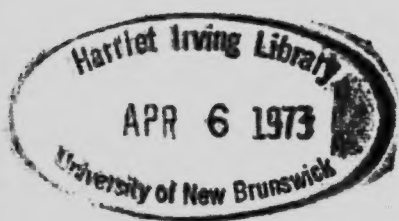
F. W. VROOM, D.D., D.C.L.

Canon of All Saints' Cathedral, N. S., and Professor of  
Divinity at King's College.

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To which is appended  
AN EXPERIMENT IN PRAYER BOOK REVISION  
On Conservative Lines

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## PREFACE

**I**N the arrangement of a scheme of lectures for the Summer School for the Clergy in 1913 the subject of Liturgical Principles was assigned to me, in the hope that its discussion would prove helpful to the clergy in their judgment of the work of the Committee of the General Synod on Prayer Book Revision, which, it was expected, would be before the Church at least three years for consideration before its final adoption.

The subject of Prayer Book Revision in accordance with the principles enunciated in the first lectures was treated in a course of three lectures at the Summer School in 1914, and the offices of the Prayer Book were reviewed in the light of liturgical precedent, and of present-day requirements, and lines of legitimate revision were sketched out which are here given as "An Experiment in Prayer Book Revision." When this sketch was made the "Draft Prayer Book" had not yet appeared, nor had I seen the English publication, "A Revised Prayer Book." It is only published now in compliance with the wish of those whose judgment I valued, who thought it would prove useful.

After the Committee on Prayer Book Revision, Enrichment and Adaptation had issued its report, and the convening circular, summoning the General Synod to meet in Vancouver in September last was sent out, the subject entered upon a new stage. The Canadian Prayer Book, as the Committee would have it, was before our eyes, and notice of motion was given in the convening circular for its immediate adoption. Owing to the postponement of the

General Synod, however, no action has yet been taken concerning the "Draft Prayer Book," and I was asked to make it the subject of my lectures to the clergy for the present year. After these lectures had been delivered, the unanimous wish of those who heard them was expressed that they should be prepared for publication at the earliest possible date, and it is in deference to that wish that they are now printed. If they tend in any degree to the greater glory of God by the improvement of the worship offered to Him, the work will not have been done in vain.

*King's College, Windsor, N. S.,  
June 1st, 1915.*

F. W. V.

# Prayer Book Revision

## LECTURE I

Two events of great importance in the way of Prayer Book Revision have taken place during the past year: the first in our own branch of the Church, and the second in the Mother Church of England.

I. *The Joint Committee of Both Houses of the General Synod, on the Adaptation, Enrichment and Revision of the Book of Common Prayer* compiled their report about a year ago for presentation at the session of the General Synod summoned to meet at Vancouver in September last, which report embodied the full revised Prayer Book. When we discussed the subject last year there was a general anticipation that we should have at least three years in which the Church might carefully weigh the proposed changes before any proposal would be made for the final adoption of the report.

It is evident, however, from the Notices of Motion printed in the Convening Circular of the General Synod that such was not the intention, at least, of some members of the Committee. Notice is given for the adoption of a new Canon *On the Book of Common Prayer*, part of which reads thus:—

*"Whereas, the Book of Common Prayer has been revised, adapted and enriched by the said Committee in accordance with the aforesaid safeguards, and is now presented to this Synod.*

*Therefore, be it resolved, that the following Canon be adopted and numbered Canon XIV:—*

## CANON XIV.

## ON THE BOOK OF COMMON PRAYER.

1. The authorized Book of Common Prayer of the Church of England in Canada shall be the book hereto annexed, which has been revised, adapted and enriched by this General Synod, at its session held in the City of Vancouver, in the year 1914, and the same is hereby adopted as the Book of Common Prayer of the Church of England in Canada.

Paragraphs (2) and (3) of the Canon deal with the official copies of the book, and paragraph (4) reads: "This Canon shall come into effect on [blank date] 1915."

It is evident from this notice that the hope was entertained that the hastily prepared "Draft Prayer Book" would be finally adopted on its first consideration by the General Synod, without any reference to the Church at large.

I use the term deliberately "this hastily prepared draft," for although three years might seem to some persons ample time for such a work, it must be borne in mind that the Committee was not in continuous session for three years, or even for three weeks. There were very few meetings of the Committee during that time, and at no meeting was there a full attendance of the Committee. The work was for the most part done by sub-committees; the Central Revision Sub-Committee, the Lectionary and Calendar Sub-Committee, the Committee on the Use of the Psalter, and the Committee on Special Services.

That a great deal of careful and painstaking work was done by members of these various sub-committees is beyond question; but it is only reasonable to suppose that the *modus operandi* was not greatly different from that of other large committees similarly organized, and that the work of the sub-committees was largely done by a few members—



possibly in some cases by one member—of each sub-committee, with some correspondence and not much personal consultation with the other members, as they were distributed throughout the Dominion and were generally a long distance apart. Then a report of each sub-committee would be drawn up before a meeting of the General Committee was held, and in the great majority of cases, the General Committee, relying upon the special care which each sub-committee had given to its portion of the work, would acquiesce without very much discussion. As a matter of fact, in their brief sessions they had not the time for much discussion. In some such manner as this, we may fairly assume, the work of revision was carried on; and the results, I venture to say, are very much what we should expect from such a method. Some features are good; some are distinctly bad; and some might be classed as indifferent.

Let us recognize that the Committee has expended no small amount of conscientious labour upon the work. And let us recognize also that it is very much easier for us to criticize than to do that work ourselves. But criticism is wholesome, and is necessary to the attainment of satisfactory results; and we may well thank God that, in His good providence, we have an unfinished work before us for criticism, instead of having an altogether unworthy revision thrust upon us, whether we will or no. It is only when every reasonable objection is fairly and dispassionately weighed that we are likely to come anywhere near to perfection; and perfection is what we should aim at. And in such a matter it is not only the criticism of the public generally—the man in the street—that should be invited; but that of experts, who know how the work ought to be done—the kind of criticism invited by the Archbishop of Canterbury a



year or two ago, when he consulted some of the best liturgical scholars in England as to the changes which were being discussed in Convocation there. An American clergyman, speaking on the same subject a few months ago, said very aptly: "It was the function of a great liturgical Church to give people what they needed, rather than what they wanted."

Some of you perhaps remember what took place with regard to the plans for the Cathedral of St. John the Divine, New York, some years ago. First a general invitation was issued to architects to send plans for the building. Out of these a representative committee selected the four which they considered the best, and put them on exhibition for several months, inviting the fullest and freest criticism. One of the four was finally agreed upon, with some modification, and the architects who submitted it were instructed to elaborate their plans. Then a plaster model of the proposed cathedral was made, and one of the site on which it was to stand, and these were placed in the Diocesan Rooms, where they were studied, not for a few hours or a few days, but for months, to see whether they would stand the test of familiar acquaintance, and, with some changes they were finally adopted and the great building was begun. But now, when the architects and many of the original trustees have passed away and a considerable portion of the Cathedral has been built, it has been thought wise to alter the accepted plans to a very great extent, and the final result will, no doubt, prove much more satisfactory than the carrying out of the original design would have been. Public taste is better than it was thirty years ago, and people have learned more of the principles of ecclesiastical architecture.

And as an evidence of a similar growth in the appreciation of what we may call liturgical art, compare the "Convocation Prayer Book" of 1879 with the recommendations of the Convocation of Canterbury today, and also note the urgent demand there is in the American Church for a better Prayer Book than that adopted in 1892.

Surely we might profitably learn a lesson from the experience of our sister Church in the United States in the matter of Prayer Book Revision. The Book in use there was begun in 1880, but was not finally adopted until 1892. Did our Canadian revisers venture to think that they could satisfactorily accomplish in three years a work that the American Church took twelve years to do, and which is not yet satisfactory?

The American Committee appointed in 1880, like our own Committee, brought in a full report, with the "Book Annexed," and laid it before the General Convention in 1883; but there was no indecent haste in forcing the work of the Committee upon the Church at once. A lengthy discussion took place in Convention, and a number of amendments were made. The matter was then referred to the Dioceses in the hope that final action might be taken in 1886. The Committee then brought in "The Book Annexed as Modified." In 1886, however, the General Convention thought best to refer the whole matter—the Report of the Revision Committee, the recommendations which had come in from different Diocesan Conventions, and other criticisms—to a Committee to report in 1889, and the Report of this Committee was substantially adopted in that year; but as some further additions were thought desirable, these were referred to a Committee, and the book was finally adopted by the General Convention of 1892. It is quite possible

that members of the original Committee thought "The Book Annexed," presented to the Convention of 1883 as good a Prayer Book as that accepted in 1892; but that is not the point. The General Convention recognized from the start that every Diocesan Convention had the right of expressing its approval or disapproval of the book before it became authoritative; and I maintain that this was the only proper method of procedure in our own case, and that every Diocesan Synod of the Canadian Church has the right, and ought to insist upon it, of being consulted before being required to accept a revised Prayer Book, no matter how excellent that book may be. This does not mean that any Diocese can block the revision. Each Diocese would report upon the Draft Book, and would have the right to submit to the General Synod any specific objections, and these objections would be duly considered, and would be sustained or overruled by the General Synod as it thought best. There seems to have been no recognition whatever in our case of any rights of the Diocesan Synods in the matter, and although it may be within the legal rights of the General Synod to act independently—there were at least five Diocesan Chancellors on the Prayer Book Committee to give advice on that point—I am sure you will agree with me that it was not shewing proper consideration for the Church at large to exercise such an authority. Our Canadian Church is just as democratic in its organization as the American Church is, and although "matters of doctrine, worship and discipline" are "declared to be within the jurisdiction of the General Synod," its Constitution also provides that "no Canons or resolutions of a coercive character shall be operative in any Ecclesiastical Province or in any Diocese not included in any Ecclesiastical Province, until accepted by the Synod of such Province or Diocese," which seems to me to imply that the Diocesan

Synods have a legal, as well as a moral right to be consulted before the General Synod can impose upon them the adoption of a revised Prayer Book; but I do not profess to have a legal mind.

We have, however, escaped the threatened danger, and the "Draft Prayer Book" is available for our inspection. What is new is plainly distinguished by a vertical line in the margin or by square brackets from what is old, and we can view it both in its details, and as a whole.

It is not an easy thing to patch up what is old so that the patch cannot be seen. It is not easy even to compose a new Collect that will harmonize with the old. Dr. Samuel Hart, of Berkley Divinity School, the custodian of the Standard Prayer Book of the American Church, said recently, speaking on Prayer Book Revision, that he would like to see more Proper Prefaces, but he doubted whether anyone could be found who could write a Proper Preface. Fortunately there are rich stores of Proper Prefaces in the old liturgies which only need to be translated, but the same cannot be said of all that is demanded now. Some of you perhaps have seen attempted restorations of ancient stained glass windows in which the comparatively poor modern glass contrasted unfavorably with the rich and beautiful colouring of the old. But by careful study of the old glass and by patient experimenting some of our makers are now able to imitate the ancient glass so successfully that it is difficult to find any disagreement between the new and the old.

You can easily apply the parable to the ancient beauty of the Prayer Book, and the impossibility without great pains and careful study of making the new parts such as will blend with it without serious incongruity. In estimating the work which our Committee has done, we ought to

judge it according to true liturgical principles; just as we would judge a picture by its accordance with the accepted canons of art. According to these principles then, and not with the desire of fault-finding, let us undertake a review of the proposed Canadian Book.

II. The second of the two notable events in the direction of Prayer Book Revision is the conclusion of the work of revision by the Convocations of Canterbury and York. You will remember that in accordance with the report of the *Royal Commission on Ecclesiastical Discipline*, in June, 1906, King Edward VII. issued Letters of Business to the Houses of Convocation, authorizing them to prepare such amendments as would secure greater elasticity in the services of the Church. Acting in accordance with their instructions the Convocations have, for nearly nine years now, given their best attention to this business. It was not by any means an ideal way of undertaking Prayer Book Revision. But consider for a moment the great advantages the English Convocations had in this work over our Canadian General Synod. Instead of triennial sessions, they meet every time that Parliament meets, and their sessions are not so hurried as our sessions of the General Synod necessarily are. So the number of days given up wholly or in part to this subject during the past nine years is vastly greater than those spent either on our own "Draft Prayer Book" or even on the American Prayer Book during the twelve years in which it was being revised.

In the Report of our Committee there are 243 resolutions printed, covering all the details of the changes made; but nearly 500 reports of progress were issued from time to time by the Convocation of Canterbury, and some of them cover a good deal of ground. Then it must also be borne in

mind that in England the men engaged in this work had close at hand some of the best liturgical scholars in the world who could easily be consulted on any point.

Yet, with all these things in their favour, our brethren of the Church of England have not finally settled upon a Revised Prayer Book, nor do they expect to do so for some years to come.

What has been done is this: a joint Committee of the two Houses of Convocation in the Province of Canterbury agreed upon certain recommendations for revision, which, with some modifications, Convocation has accepted. It still remains for the two Provinces of Canterbury and York to agree, but, in all probability, this agreement will soon be reached. What is now proposed is to issue a Revised Prayer Book for optional use, as an alternative to the existing Prayer Book. It is frankly an experiment, the success of which is to be tested by some years' usage. It is highly probable that at the end of the period of probation some of the proposed changes will have been found undesirable, while others will perhaps have suggested further changes in certain directions.

In the meantime the old Prayer Book remains, and those who still consider it an "incomparable liturgy" may continue to use it without alteration.

There are no violent changes in the book as revised, and certainly no alteration in doctrine from the present book.

*The Church Times*, which from the first deprecated any attempt at revision at the present time, deals with the resolution accepted by the Bishops in a leading article under the title "*A Sane Proposal*," and says, "the proposed alternative rites must be jealously scanned in detail; but their

avowedly tentative character may make many things endurable which would be resented as parts of a final settlement. The proposal therefore is acceptable."

The resolution passed in the Upper House of Convocation of Canterbury was: "That in the opinion of this House it is not desirable at present to seek to introduce into the text of the existing Book of Common Prayer any of the changes now recommended; but that such changes, together with the additions suggested, should be embodied in another volume or schedule to be sanctioned by authority for optional use during such period as may hereafter be determined."

The Bishop of Oxford, speaking in support of the resolution, made some points which are so applicable to our own case that I quote them as reported:—

"With regard to a great number of these 162 proposed alterations, which are now going to be before us, I desire to have that by which alone I feel I can really make up my mind as to what I should permanently desire, and that is experience. With regard to a great many of these things I feel we are in a transition period—that we are a little better at liturgical language than we were ten years ago; but I am not at all sure that we are as good at liturgical language as I hope we shall be after a time. I think it is one of those matters in which we are improving."

Does our Canadian Prayer Book Committee entertain no hope of a similar improvement in this respect?

"I do very much want a time of probation for our proposals," Dr. Gore went on to say, "not because I have not courage, but because I see no other way in which I, for my part, could make up my mind with regard, for example,



to the Invitatories, with regard, for example, to the proposed new Proper Prefaces, and with regard to a great number of our proposed new prayers. . . . We desire that there should be a period during which we should have the opportunity of trying not illegitimate but legitimate experiments, under proper authority. Meanwhile—and here I combine the two motives, the motive of what I desire on my own account and also the motive of prudence—I desire that we should keep the old book unaltered and ready for us to fall back upon, if after a time, or so far as after a time, we find by general agreement that we have made a mistake.”

I have dwelt upon this at some length because I want to impress as strongly as I can upon your minds the great contrast between what some would consider perhaps the ultra-conservative character of the action of the Church of England, and what, forbearing to use a stronger term, I will call the impatient way that some of our own ecclesiastical legislators would dispose of such an important subject. And I would here point out the importance of urging upon the members of the General Synod, who are your representatives, the wisdom of proceeding slowly in this matter, and of guarding against the evils which are likely to result from being carried away by the lust of finishing.

But let us look at the matter from another side. There was strong opposition to any scheme of Prayer Book Revision before the General Synod took action in the matter, not only on the grounds that men loved the old book as it is, and did not want to see a syllable changed; but because they did not wish to have a use that should in any way be different from that of the Mother Church. But suppose that our own “Draft Prayer Book,” with whatever modifications might be made at a session of the General Synod—and one

member of the Synod had given notice of no less than eight amendments which he intended to propose—suppose, I say, that a Canadian Prayer Book should be adopted at this stage and that the proposals for revision now agreed upon in England as probational should at the end of the time fixed be ratified—what variation in use there would be between the use of the Church in Canada and that of the Mother Church!

The two proposed uses are widely different, as we shall see when we come to compare them in detail.

I do not for a moment question the right which the Church in Canada, has, as an autonomous Church, of fixing its own use. It is only the right which was exercised by the American Church when it put forth its own Prayer Book in 1789. It was the right which was exercised by the Scottish Church in 1637, and now again in the permissible additions and deviations canonically sanctioned in 1912. It is the right of every autonomous Church. But I maintain that unless we are distinctly returning to an older and better use than we have now, or are meeting some pressing need which is not met in our present Book of Common Prayer, it is better to keep as closely to the use of the Mother Church as possible, and that it is not well that the different branches of the Anglican Communion should develop their forms of worship, each on its own lines, irrespective of what has been done elsewhere.

If you compare the present American Prayer Book with the book as it was before the last revision, you will see that in many respects, as, *e. g.*, in the Canticles, it is much more like the English book than it was before.

I am not by any means accusing our Canadian Committee of making radical changes in the old Book—indeed

in some particulars, as I shall point out later, I think they erred on the side of being too conservative, but what I do very seriously object to is their anxiety to stereotype their work, while the English Book, as they very well knew, was in a state of transition.

It may be said that the English revisers seemed to be making very slow progress, and they were hampered in ways that we were not, and there seemed but little hope of their agreeing upon anything for many years to come. Under such circumstances the Canadian Church might well say, "Let us appoint our own Committee without waiting for the English Committee to do its work"; but the Canadian Committee when so appointed might have recommended, and, I think, ought to have recommended, that the changes made by it should be regarded only as permissible until further order was taken.

And now that we have the "Draft Prayer Book" before us, and the question comes up, as it must do at the next General Synod, "What shall we do with it?" the proper answer, I think, is: Treat it not as final but simply as an interim report, and hand it back to the Committee, with instructions to compare it carefully with the work of the English revisers, with a view to bringing the two books to agreement as far as may be done without the loss of any peculiar excellencies of our own.

Let me take a concrete example of what I mean. The *Confirmation Office* in our present Prayer Book is generally admitted to be somewhat unsatisfactory, though the Irish Church was content to leave it almost unchanged. It is considerably expanded in the recent American book. The Scottish revisers have introduced an alternative form. Our own Committee has developed the office much on the

lines of the American Book, but with some alterations, with the changes made by the Convocation of Canterbury and quite on other lines. It is a matter worth considering which of all these developments is the best; but before we say, by adopting the Draft Prayer Book, "This is the Canadian use for Confirmation," let us examine the form which the English Church accepts provisionally, and see whether it may not be as good as our own and if so, adopt it in place of our own, for the sake of uniformity; so that in future years those who are familiar with the details of Confirmation in England may find the same service here in Canada.

The disappointing results of the labours of our Revising Committee cannot be excused on the plea that its members were hampered by the "safeguarding instructions," laid down for their guidance. The restrictions imposed by these instructions were two: (1) That nothing should be introduced which would involve any change of doctrine or principles. This surely leaves a wide scope; for the revisers of the American Prayer Book of 1789, while adopting in the main the Scottish arrangement of the Canon in the service of Holy Communion clearly disclaimed any change of doctrine, but in their Preface boldly challenged a comparison of their Book with the English one, from which they said it would appear "that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline or worship; or further than local circumstances require." And does anyone suppose for a moment that the English Bishops who are now to a man, backing up the permissive use of the changes made by Convocation are in any way compromising the doctrine of the Church?

And (2) the other restriction was that no change should be made which was not in accordance with Resolution 27 of the Lambeth Conference of 1908. That resolution was positive and not negative. It was that, "In any revision of the Book of Common Prayer which may hereafter be undertaken by competent authority the following principles should be held in view:—

(a) The adaptation of rubrics in a large number of cases to present customs as generally accepted;

(b) The omission of parts of the services to obviate repetition or redundancy;

(c) The framing of additions to the present services in the way of enrichment;

(d) The fuller provision of alternatives in our forms of public worship;

(e) The provision for greater elasticity in public worship;

(f) The change of words obscure or commonly misunderstood;

(g) The revision of the Calendar and Tables prefixed to the Book of Common Prayer."

These principles allow wide scope for revision. They speak of certain things which, in the opinion of the Bishops, might well be changed, and of nothing to be conserved. There is no suggestion that any part of the Prayer Book is sacrosanct and may not be touched. They leave the revisers with a free hand, merely suggesting points which should not be overlooked.

The report of the Secretary of our Joint Committee sums up its work under seven heads:—

- "(1) The adaptation of rubrics to present customs generally accepted; and the adaptation of both rubrics and prayers to conditions in this Dominion;
- "(2) The fuller provision of alternatives and of combinations in forms of public worship, and the securing thereby greater elasticity;
- "(3) The simplification of *Morning and Evening Prayer* by having, as far as possible, all that is said therein printed within the same, and in the order to be taken;
- "(4) The provision of special anthems, instead of the *Venite*, for Christmas Day, Good Friday, Ascension Day, and Whitsunday, after the analogy of Easter Day;
- "(5) The addition of a large number of prayers for special occasions;
- "(6) The addition of one "Red Letter Day" to the calendar, *i. e.*, the Transfiguration of our Lord, August 6th, with appropriate Collect, Epistle and Gospel, etc.;
- "(7) The enrichment and adaptation of the Occasional Offices."

These matters in detail will form the subject of the following lectures.

## LECTURE II

In reviewing the "Draft Prayer Book," we can deal with it best by taking up its peculiarities in order as they come; and the arrangement of the book answers admirably for this.

The introductory matter, for the most part, is excellent, and the omission of tables for finding Easter, and for finding the Dominical Letter is to be commended.

The *Lectionary*, too, is greatly improved by the provision of *Proper Second Lessons for Sundays*, and for such holy days as had not Proper Second Lessons before. The general lines of the present Proper Lessons are followed; but in most cases the lections are shortened. The *Proper Lessons for Special Occasions*, as for Missions, for Harvest Thanksgiving, for Children's Services, etc., will be found very useful; and it will be the general verdict that the revision of the *Lectionary* is a distinct improvement.

The selection of *Proper Psalms* for certain days, over and above those already provided, is good; but the objection is sometimes raised that this arrangement interferes seriously with the orderly recitation of the Psalter, and brings back something of the difficulty which faced the compilers of the Prayer Book in 1549. This difficulty, however, is one which applies only to the clergy, who are obliged to say Mattins and Evensong daily, either publicly or privately, and to the few lay persons who are accustomed to attend daily services. What is needed is the distribution of the Psalms according to weeks rather than months, and the provision of a separate course of Psalms for Sundays. Such a reform is being seriously considered in England



now, and when it is adopted there it will doubtless be thought wise to follow the same arrangement here. In the meantime the recommendation of our revisers may well be adopted.

The *Calendar Lessons* remain unaltered. The Red-letter Days, too, stand as they are, except that *The Transfiguration of our Lord* is inserted for August 6th, as in the American Prayer Book, and also in the new Scottish Prayer Book. The English Revisers insert also for July 22nd the feast of St. Mary Magdalene (which was left out in 1552) with its Collect, Epistle and Gospels. We might well follow the lead in this.

An important change is made in the Black-letter Days by the omission of several names whose history was obscure and by the addition of names honoured by the whole Church, and of others notable in the history of the Church of England in particular. The new names inserted are beyond all criticism; but there are some omissions which should be rectified. Certainly the name of *Charles, King and Martyr, 1649*, should be restored for January 30th; for as the late Bishop Creighton said: "Had he been willing to abandon the Church and give up Episcopacy he might have saved his life. For this he died and dying saved it for the future"; and Dean Wace said in Canterbury Convocation that if ever anybody died for the Church it was this King. His name has a rightful place in the Calendar now, for it was inserted in 1661, and there has never been any authoritative direction for its removal.

There is a curious inconsistency on the part of our Committee in prefixing the title "Saint," (everywhere else strictly reserved for New Testament characters) to the patron saint of England, for April 23rd. If we say St.

George, why not St. Patrick and St. David? This anomaly should be removed. In the new English Calendar it is simply "*George M.*, 303."

On July 27th the English revisers insert the name of *Origen*, 231. There is no doubt Origen was one of the greatest and most influential theologians the Church has ever known, and although objections are raised against some of his speculations, he was certainly one of the Church's great leaders of early days and worthy of commemoration. Two other suggestions of the English revisers might be adopted by inserting opposite August 20th and October 4th, respectively, the names of *Bernard of Clairvaux*, 1153, and *Francis of Assissi*, 1226; and by all means, for October 28th insert *Alfred, King*, 901, of whom Dr. Wickham Legg says that he was "the greatest of English Kings, and one of the truest of saints." One other name might well be added, and particularly, I think, now when women's work is being so fully recognized in the Church, and that is *Hilda, Abbess*, 680, opposite the day of her death, Nov. 18th.

Speaking generally, the revised Calendar is a good one, and if it differs somewhat from the English Calendar this is not a serious matter. The chief objection—and it is a serious objection—is that no provision is made for any observance of these Black-letter Days. What an opportunity there is here to "*Walk about Zion and go round about her; to tell the towers thereof, and mark well her bulwarks*"!

What varied saintliness there is, for example, in the lives of the Black-letter saints which our revisers have given us for the month of June! *Justin*, the great apologist and martyr of the second century, who found the true philosophy in the teaching of Christ; *Boniface*, the English apostle

to Germany; *Columba*, the first Abbot of Iona; *Ma*  
the English Queen, whose gentleness and piety did so  
to soften and Christianize the Scottish subjects of Ma  
Can-More; *Basil the Great*, one of the four doctors of  
Eastern Church; *Alban*, the proto-martyr of Br  
*Irenaeus, of Lyons*, the champion of the faith against  
heresies at the end of the second century.

When the days come around to commemorate t  
must we be content with selecting the most appropriate h  
we can find in the "Book of Common Praise"? The  
lish revisers have provided various grades of commem  
tion:—1. For some names there is a Memorial Collect o  
2. For Martyrs and for Doctors and Confessors t  
are provided two groups of common Collects, Epistles  
Gospels for optional use. 3. For some outstanding na  
a special Collect is provided to be used with the comm  
Epistle and Gospel, or a special Epistle and Gospel, if  
appropriate one can be found.

Similar provisions are made in the new Scottish Pray  
Book. In every case some form of commemoration is pr  
vided. This is an opportunity for Prayer Book enrichment  
which our Committee should not have overlooked; and w  
have a right to ask for the same privileges as are given  
Scotland and England. The great distinction between  
Red-letter days and Black-letter days would be that whi  
the former are days of obligation, the observance of th  
latter is optional.

In the *Table of Vigils, Fasts and Days of Abstinence*  
the Vigils of Saints' Days are omitted by our revisers, and  
so are the Rogation Days. It is noteworthy that, according  
to the English proposals, "The Feast of the Epiphany and  
the Fridays in the octaves of Christmas, Easter and the

Ascension are placed in the same position as Christmas Day in respect to fasting, or abstinence." It would be well for us to conform to English precedent in this. Another excellent feature in the English Revision, which ours omits is "*A Table to regulate the service when two Feasts or Holy-days fall on the same day.*" This is much needed.

Thus far there is no positive direction in the "Draft Prayer Book" to which serious objection can be taken; but when we come to the directions preceding Morning and Evening Prayer, we find a provision for shortening those services which is utterly at variance with the historical character of the Divine Office, and which ought to be strenuously opposed by all those who have any regard for liturgical propriety.

It is difficult to believe that a Committee of which all the Bishops and thirty-two representatives of the clergy of the Canadian Church were members, could consent to such a serious change in the structure of the Prayer Book services, and the only reasonable explanation is that very many members were unable to attend the meetings which sanctioned such mutilation.

The direction runs as follows:—"Upon any days except Sundays, Christmas Day, the Circumcision, the Epiphany, Ash Wednesday, Good Friday and the Ascension Day, the Order for Morning or Evening Prayer Meeting may be shortened, by the omission of the Venite (in Morning Prayer) of one or more Psalms (one Psalm at least, or one part of the length Psalm being always retained) of one Lesson, of one Canticle as appointed, or the Lesser Litany and Lord's Prayer after the Creed, and of the prayers following the Third Collect, except the Prayers of St. Chrysostom and *The Grace of our Lord, etc.*

NOTE that, when this Shortened Form is used the minister may omit the Exhortation, or all words that follow after *brethren* down to *I pray*, or else instead thereof he may say *Let us humbly confess our sins to Almighty God.*

NOTE that the permission granted to use the Shortened Form is hereby extended to Sundays and Holy Days, and the minister shall deem it advisable on account of special circumstances. Such liberty, however, shall not be taken without the written sanction and approval of the Bishop.

First permission is given to use the mutilated office on days except Sundays and certain holy days; then, "on special circumstances," permission is given to use it on the excepted days as well. "Where there's a will there's a way," and the almost necessary result of such permission will be that in some churches the full Mattins and Evensong will never be heard, "on account of special circumstances" in which the minister does not "deem it advisable"; and we shall be in danger of a generation of priests growing up who are content to offer to the Lord a maimed offering.

Everyone should know that these offices are built up around the recitation of Psalter; but so far are we departing from ancient usage that, within the pages of the Prayer Book itself, the suggestion is offered that the element of Psalmody be cut down to one Psalm, or eight verses of Psalm 119. Then with the elimination of the Psalms goes a similar curtailment of the rest of Holy Scripture; for the good old rule requiring two Lessons, one from the Old Testament and one from the New is to be taken away, and the authority of the General Synod of Canada is asked to pronounce that one Lesson is quite enough. Evidently the reading of Holy Scripture is not so highly valued as it used to be.

There is still retained in the introductory part of the book "*The Order how the Psalter is appointed to be read.*" To be consistent there should be added another "*Order how the Psalter is appointed to be neglected,*" and again "*How the rest of Holy Scriptures is appointed to be neglected.*"

But this is not all. The Lord's Prayer, coming where the devotional sense of holy men of old thought it was fitting, after the Creed, at the beginning of the prayers, is pushed aside from its place of honour, as if it were superfluous, and the "mediaeval blunder" of putting a Lord's Prayer before the opening Versicles of the office is preferred to the ancient form. Shall we give sanction to such a liturgical solecism as this?

In England the age when such a thing was possible has gone by, and people are ashamed now of the unfortunate blunder of the "Shortened Service Act."

The Committee of Bishops at the last Lambeth Conference appointed to consider the subject of Prayer Book Revision, recommended the avoidance of undue repetition in the services, but wished only such changes as could be made "without breach of ancient liturgical precedent."

In the revision proposals of the Convocation of Canterbury, there is provision made for shortening the office and avoiding repetition, but nothing in the least resembling what our Canadian Committee recommends. This is the proposed rubric before *Morning Prayer*:— "*When the Order for Morning Prayer immediately precedes the Holy Communion, the following order may be observed: Morning Prayer may begin with the words, O Lord, open Thou our lips; the Creed may be omitted; after the Third Collect may immediately be said The Grace of our Lord Jesus Christ, etc., and the Order for Holy Com-*

*munion may begin with the Collect Almighty God, unto whom all hearts be open, etc."* Then on week-days and on Sundays when there is a baptism it is provided that the office may end with the Third Collect, and the Grace, etc., and the Exhortation is required only to be said once every Sunday.

An objection is raised to the omission of the Creed, according to the English permission, that it gives a pretext for the disuse of the Athanasian Creed on the days to which it is assigned; but this difficulty could be obviated by directing that the *Quicumque* be sung or said on those days immediately after the *Benedictus*, as in the first Prayer Book. What should be recognized is that the Office proper takes in all that comes between the versicle, "O Lord, open thou our lips," and the Third Collect, and this should be considered the irreducible minimum, except that when Mattins is said immediately before Holy Communion, the Creed and the Collect for the Day might be left out.

Again, our "Draft Prayer Book" provides that when Morning Prayer, Litany and Holy Communion are taken together "the minister may proceed to the Litany immediately after the Te Deum, saying, *Let us pray.*" But why introduce the "*Oremus*" before the Litany? It is properly said before a Collect (*Oratio*) and nowhere else, and it is so used in the Litany, the offices for Baptism, and Confirmation, the Ordinal and elsewhere. It is misused in Mattins and Evensong as we have them now; but our revisers would do much better to correct such mistakes than to add to them.

Coming now to the beginning of Mattins in the "Draft Prayer Book," we find a number of new sentences introduced; but most of them are quite unsuitable for the peni-



tential introduction. The English revision provides one new sentence only, which is a very good one, from *Ecclus.* xviii., 23, "Before thou prayest prepare thyself, and be not as one that tempteth the Lord."

Most of the new sentences are assigned to special seasons. Without doubt, "Thanks be to God which giveth us the victory, through our Lord Jesus Christ," is an appropriate text for Easter; but its connection with the confession of sins is certainly not obvious. How much better it would be to use it as an Antiphon to the Easter Psalms!

The new rubric before the *Venite*, directing its omission on certain days for which special anthems are provided, is a mistake; and a change in the other direction, removing the substitution of the Special Anthem for the *Venite* on Easter Day would be much better; but I shall have more to say concerning these Special Anthems later. The *Venite* might, without impropriety, end with the 7th verse. The English revisers, instead of abolishing the *Venite*, have provided a set of invitatories, and this rubric is inserted:—

*"On the days hereafter named, before this Psalm, and after the Gloria Patri, may be sung or said the Invitatory as follows:—*

*On the Sundays in Advent.*—Our King and Saviour draweth nigh: O come let us adore Him.

*On Christmas Day and until the Epiphany.*—Unto us a Child is born: O come let us adore him.

*On the Epiphany and seven days after, and on the Feast of the Transfiguration.*—The Lord hath manifested forth his glory: O come let us adore him.

*On Monday in Easter week and until Ascension Day.*—Alleluia. The Lord is risen indeed: O come let us adore him. Alleluia.

*On Ascension Day and until Whitsun Day.*—Alleluia. Christ the Lord ascended into heaven: O come let us adore him. Alleluia.

*On Whitsun Day and six days after.*—Alleluia. The spirit of the Lord filleth the world: O come let us adore him. Alleluia.

*On Trinity Sunday.*—One God in Trinity and Trinity in Unity: O come let us adore him.

*On the Purification and the Annunciation.*—The Word was made flesh: O come let us adore him.

*On other Festivals for which a proper Epistle and Gospel are ordered.*—The Lord is glorious in his saints: O come let us adore him.

The *Te Deum*, which is so frequently wrongly divided for singing, should here be printed in three paragraphs, as it is printed in the Accession Service. Where we have a free hand, let us be consistent in such matters of detail. It is properly arranged on pages 637, 638 of the "Draft Prayer Book." On the other hand, the grouping of the verses of the *Benedicte* in the "Draft Prayer Book" is not very intelligible and is quite unnecessary.

Canterbury Convocation strikes out the rubric forbidding the use of *Benedictus* when it occurs in the Second Lesson or the Gospel for the Day, which is a change in the right direction. This distinctly Christian canticle should never be set aside in favour of an Old Testament psalm, however joyous in tone that psalm may be; and the omission of

*Jubilate* from the office altogether would be an improvement, in that it would ensure more of a Gospel character to the service.

Our Committee has inserted a rubric—or an explanatory note in the form of a rubric—concerning the clause “He descended into hell,” borrowed from the American Prayer Book; but surely, if our Sunday School Commission is doing its work in seeing that children are instructed in the Catechism and such other things as a child ought to know and believe to his soul’s health, this note is quite superfluous. There are a dozen other things in the Prayer Book as likely to be misunderstood as this. Why have one explanatory note only?

It is rather strange, when liberty and elasticity and shorter services are desiderated, to find that the *Prayer for all Sorts and Conditions of Men* and the *General Thanksgiving* are removed to the Daily Office from the “Occasional Prayers and Thanksgiving” and made obligatory. The second rubric after the Third Collect is made to read: “*Then these prayers following are to be read here except when the Litany is used.*” The rubric in the American Prayer Book at Evensong is much more reasonable: “*The minister may here end Evening Prayer with such prayer or prayers taken out of this book as he shall think fit.*” The rubric of the “Draft Prayer Book” is of course inconsistent with the shortened services permission printed before the office. It would make for elasticity to change the wording of the rubric from “*are to be read*” to “*may be read.*”

There are a number of additional prayers provided in the new book—some of them excellent—For Missions, for Unity, for Candidates for Confirmation, for Travellers, for

Election Times, &c.—but these, according to the present rubric, can only be used when we have fulfilled the obligation of saying all that follows the Third Collect. The American direction is more merciful; but why not go farther even than that, and allow the use not only of all prayers taken from this book, but any other prayers sanctioned by the Bishop?

The prayers which our Committee has given us for the Governor-General, and the alternative for the King, the Royal Family, the Governor General and Parliament are painfully modern. The latter is a mosaic of phrases from other Collects, not very skilfully put together.

The encouragement given to the custom of priest and people saying the *General Thanksgiving* together, by recognizing it in a rubric, is of questionable propriety. The custom, which obtains in a few places in England, probably originated in a mistaken idea of the meaning of "General," which of course is here employed as opposed to "particular." This method of recitation would prove rather awkward when the clause is inserted for any who may desire to return special thanks. But if it is to be adopted, at least it should be printed, as is done in every other case in the Prayer Book where the people join with the minister, in clauses each beginning with a capital letter, so that all may keep together. No difference is made in our "Draft Prayer Book" between Mattins and Evensong in the general structure of these offices, in spite of the growing demand there is for more variety. In the American Prayer Book of 1892 the opening sentences at Morning and Evening Prayer are different, and, as I have already said, there is every liberty of choice as to the prayers which follow the Third Collect at Evensong. Yet Dr. Hart, in the address to which I alluded before, said that he thought the office of

Evening Prayer might be changed so as to be less like Morning Prayer; and Chancellor Bernard said recently in an address to the Synod of the Diocese of Salisbury: "It certainly does show poverty of devotion that the Order of Evening Prayer is in its frame-work exactly the same as that of Morning Prayer, the only variants being the Psalms, Lessons, Canticles and two Collects."

The *Quicunque Vult* appears in two forms in our "Draft Prayer Book"—that of our present Prayer Book and the revised translation prepared at the request of the last Lambeth Conference; but evidently our Committee has come to the conclusion that it is no longer necessary to hold the Catholic faith; for the verses which assert this necessity are eliminated from the new version.

It is superfluous to insert a rubric to say that a hymn, a lesson and a sermon may be added at a Litany service. In 1558 Bishop Jewel arranged a Litany service with a lesson after the first Collect; then the Litany, beginning at "O Lord arise," was concluded.

The changes made in the *Litany* are in the right direction; but they are not very happily worded. Even the petition taken from the recommendations of the Province of Canterbury, "That it may please thee to bless and protect all who serve mankind by labour, industry and learning," has, as the *Church Times* says, "a curious flatness about it."

Would not the phrase "The Governor-General of this Dominion and all those in authority" be more comprehensive and more euphonious than "The Governor-General of this Dominion and the Lieutenant-Governor of this Province"? And why is there no petition inserted for miners and fishermen?

It was unnecessarily conservative on the part of the revisers to continue the very unmeaning omission of the

*Amen* after the Collect, "O God, merciful Father." they were asked why it should be omitted, I fancy they would find it difficult to explain. And why should the *General Thanksgiving* be printed as if it were properly part of the Litany, which it certainly is not? The provision for shortening the Litany is a good one; but why not insert a rubric at the place appointed, as the American book does.

The new *Occasional Prayers* are certainly a valuable enrichment, but most of them need smoothing to make them harmonize with the older prayers. The first of the two prayers for Christian Missions, taken from the Irish Prayer Book is very suggestive of patchwork, and had better either be very much simplified or omitted, and as for the second one, taken from the American Prayer Book, it is greatly improved as it appears in the new Scottish book.

The prayer to be used during the vacancy of a See adapted from the Irish Prayer Book, is also improved in the Scottish book, though as it appears there it is capable of further improvement. Even the familiar Synod Prayer seems to me faulty when it speaks of the Synod as "them"—"we beseech thee to be present with the Synod of this Diocese: save them," &c. Would it not be better to say "Give thy blessing to the members of the Synod of this Diocese. . . Save them," &c., or, leaving the former part as it is, to say, "Save its members from all error, pride and prejudice," &c.? In its original form, for use in Synod, "Save us," &c., it is quite correct.

The prayer to be used at times of a *General Election* is an attempt to supply a real need, but there is one thing which it lacks. In the face of so much political corruption on all sides, we ought to have something of this sort:—

"Grant that they may elect honest and good men, for the promotion of thy glory and the welfare of this Dominion."

In the prayer *For Rain*, just before the clause, "that we may receive the fruits of the earth to our comfort," might be inserted a clause much needed here in Canada, "that our forests may be preserved from fire."

The Scottish Prayer Book has two prayers for the *Commemoration of the Faithful Departed*, the first made up largely from the two Collects in the Burial Service. The Convocation of Canterbury recommends similar commemoration. The report of the Bishops of the Lambeth Conference Committee says, "To many churchmen a brief commemoration of the faithful in paradise would be inexpressibly welcome." Why have our revisers not carried out this recommendation? Something of this kind should find a place in our book, especially when memorial services are so much in demand. It is a strange anomaly to have memorial services for the departed, in which there is no commemoration before God of those whom we believe to be in His hand.

There are not many changes in the *Collects, Epistles and Gospels*. The Collect for the Fourth Sunday in Advent has been altered so that it is now addressed to the Second Person in the Blessed Trinity. As far as the form of the Collect is concerned it is improved, but, like the Collect for the preceding Sunday, and those for the First Sunday in Lent, and for St. Stephen's Day—two of them modern, and the third altered from its original form—it is a departure from the ancient rule: "*cum altari assistitur semper ad Patrem dirigatur oratio.*" Bingham says: "It was designed that when the Sacrifice of Christ was commemorated, He should be considered as the great



Mediator, by whose sacrifice we apply to the Father, and have access by His merits and intercession to the throne of grace and mercy. And therefore all prayers at the altar are ordered to be directed to the Father in His name."

The Scottish Book sets an example which it would be well to follow, in providing a Collect, Epistle and Gospel for the Second Sunday after Christmas. There is no fitness in continuing the festival of the Circumcision over a period of five days.

*The Epiphany*, as it is treated as a festival with an Octave in connection with the special Preface, should be so treated also in connection with the Collect, and a rubric should be appended not merely for the use of the Collect until the Sunday, but, as in the Scottish book: "*The Collect, Epistle and Gospel for the Epiphany [shall] be used for seven days after unless another Collect, Epistle and Gospel are provided.*" To make it complete, however, there should be added after the Sunday Collect, as in the case of the days after Christmas, the rubric "*Then shall follow the Collect of the Epiphany.*"

The new rubric inserted after the Gospel for *Ash Wednesday*, that, "*The same Collect, Epistle and Gospel shall serve for every day after unto the next Sunday,*" is a mistaken one. There is no reason whatever why the general rule should not be observed during the first week of Lent as in the succeeding weeks, and the *Ash Wednesday Collect* follow the Collect for the preceding Sunday. The only consistent use is to say the *Quinquagesima Collect* on the Thursday, Friday and Saturday before the First Sunday in Lent, with the *Ash Wednesday Collect* following. A direction for the use of the *Ascension Day Collect* on the days following was necessary; but here again, it would be

better to follow the Christmas analogy, and not only use the Ascension Day service on the Friday and Saturday following, but use the Collect after the Sunday Collect until the completion of the Octave.

In the Epistle for *Trinity Sunday* the substitution of the term "living creatures" and "creatures" for "beasts," and the same for All Saints' Day is an improvement.

The *Twenty-fifth Sunday after Trinity* very properly has its title changed to the "*Sunday next before Advent*."

For the *Transfiguration*, we have the Collect from the American book and the Epistle and Gospel from the Scottish book. The Convocation of Canterbury gives a new Collect, based upon the American, but considerably altered.

It is an unreasonable omission for a Committee definitely charged to enrich the Prayer Book to omit to provide second Collects, Epistles and Gospels for Christmas and Easter. The American Church has them, the Scottish Church has them, Canterbury Convocation recommends them, and why should we be denied them? Let it not be said that our Canadian Church is behind the sister Churches in this respect.

The new English recommendations supply Collects for Black-letter Saints' Day not otherwise provided for; for Martyrs; for Confessors and Doctors; for the Nativity of the Blessed Virgin Mary, and an Alternative Collect for Days within the Octave of Easter. Most of these are in the Scottish book as well.

The only other thing to notice in this section of the "Draft Prayer Book" is the *Proper Anthems* provided for Christmas Day, Good Friday, Ascension Day and Whitsunday, as substitutes for the *Venite*. The proper place for

such Anthems is not instead of the *Venite*, but before beginning of Mattins, as in the Prayer Book of 1549, with a Versicle and Response and Collect following the Anthem and then Matins to begin with, "O Lord, open thou our lips." The centos which our Committee has given us are very unsatisfactory and fail to express the true meaning of the Anthem. They are patchy and disjointed, and subjective rather than objective. Coming at the opening of the service such anthems should strike as distinctly as possible the keynote of the festival and move the people to worship.

Here is the one provided for *Christmas Day*:—

Behold a virgin shall conceive and bear a son: and shall call his name Immanuel.

Unto us a Child is born: Unto us a Son is given.

In this was manifested the love of God towards us: because God hath sent his only-begotten Son into the world that we might live through him.

Blessed be the God and Father of our Lord Jesus Christ: who hath blessed us with all spiritual blessing in heavenly places in Christ.

Glory be, &c.

There is nothing consecutive here, and nothing in the nature of an anthem, but merely an agglomeration of Christmas texts, which neither offer praise to God directly, nor call upon the people to worship Him. And yet there is no lack of scriptural passages of a more suitable character, such as:—

Behold I bring you good tidings of great joy; which shall be to all people.

For unto you is born this day in the city of David: a Saviour which is Christ the Lord.

Glory to God in the highest: and on earth peace; good-will towards men."

The suggested Anthem for *Ascension Day* is no better than that for Christmas:—

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

Which is the King of glory: even the Lord of hosts, he is the King of glory.

Thou art gone upon high: thou hast led captivity captive, and received gifts for men.

Wherefore he is able to save them to the uttermost that come unto God by him: seeing he ever liveth to make intercession for them.

Glory be, &c.

There is a complete break between the second verse and the third. In the latter the ascended Christ is addressed in the second person. Then comes a prose extract from the Epistle to the Hebrews, speaking of Christ in the third person, and containing no element of worship at all.

There is a similar lack of unity of idea in the Anthem for Whitsunday.

It is a common thing for musicians to weave together different passages of Holy Scriptures in the composition of Anthems: but no musician would be guilty of such combinations as we have here.

With regard to the *Good Friday* Anthem, it is astonishing that the Committee did not see the incongruity of treating Good Friday as one of the great Feasts. One would think that instead of taking the same form of service for Good Friday as for Easter Day, the aim would rather have been to differentiate the two days as much as possible.

It would be well, perhaps, to have a distinctive service for Good Friday. If I might suggest what such service should be like, I would say: Let the introductory portion of Mattins be used, beginning with the sentence, "*I acknowledge my transgressions and my sin is ever before me,*" and shortening the exhortation. Then, with *Venite*

might be sung as an Invitatory, "He hath borne  
in his own body on the tree: O come let us adore him  
as an Antiphon with the Psalms, "Is it nothing to  
ye that pass by: behold and see if there be any sorrow  
unto my sorrow." In the *Te Deum*, omit all but the  
section, beginning, "O Lord, save thy people." In  
shortened form of Litany follow *Benedictus*; and after  
Lord's Prayer proceed with the Ante-Communion,  
beginning with the Collects for the Day, and closing with  
after the Offertory with one or more Collects and  
Blessing.

Such an arrangement would preserve the scriptural  
texts of the services, which are the most important  
would make a service which would not be too long, and  
have no repetitions, and would be as different from  
Service for Easter Day as it is possible to make it,  
still preserving the characteristic of the offices from which  
it is made up.

## LECTURE III

*The Holy Communion*, the most ancient and most sacred of all Christian rites, is the Office upon which it might reasonably be supposed our Committee would have bestowed the most pains and attention, in the way of adaptation, enrichment and revision; just as you would expect an architect charged with the restoration and beautifying of a church to give his first attention to the chancel. But here our revisers have grievously disappointed us. It would seem as if they could find no room for improvement. Here at least the work of the divines of the reign of Charles II. must be left untouched, even where the best of those divines acknowledged it unsatisfactory. There must be no elasticity here; no modification of rubrical requirements to suit changed conditions; no rectifying of old blunders; no simplification of the order of the service; no taking of the rich stores of liturgical forms of ancient days,—bringing out of the treasury things new and old,—to enhance the beauty of the highest act of worship.

It is a valid rite as it stands; what do you want more? Let it remain exactly as it is. You may alter the character of *Morning and Evening Prayer* so that they can hardly be recognized as the Divine Office; you may add sermons and hymns and collections *ad libitum*; you may elaborate the *Confirmation Office*; you may have special forms of service for *Missions*, for *Harvest*, &c., but, in the opinion of our revising Committee, nothing should be added to, nothing taken from, and nothing changed in the *Order for Holy Communion*. Bear with its peculiarities simply because they are Anglican.

It will only take very little space to tell the changes made in this service by our revisers.

The first is the introduction of the *Gloria* before the Gospel and the *Thanks* after, which general custom is already sanctioned. A comma after "Lord," in the paragraph of the Nicene Creed. There is a slight alteration in the rubric concerning notices after the Creed. Offertory sentence is added: "Impartiality" is substituted for "indifferently" in the Prayer for the Church. A slight alteration is made in the rubric before the Exhortation and a few words changed in the text. "may" is substituted for "shall" in the rubric before the Exhortation, "Dearly beloved in the Lord," and two words changed in the Exhortation itself. One new Proper is added, for Epiphany and seven days after, is inserted from the Scottish book; "tongues" is substituted for "dialects" in the Whitsunday Preface, and after the Thanksgiving this rubric is inserted:

*Note that at the discretion of the minister, both the foregoing prayers may be used.*

This is all that the wit of the Committee could devise by the way of elasticity, enrichment and revision. And in spite of the Synod instructions referring to the Resolutions of the Lambeth Conference; in spite of the opinion of the Bishops who reported to that Conference that "the omission after the Prayer for the King after the Decalogue in the Communion Office would, the Committee believe, meet with almost universal approval"; and in spite of the fact that the revisers had before them the Scottish and American Books, and also the new English revision in its earlier stages.

By way of comparison with the product of our own Committee, let us see what the English Convocation recommends.



We need not discuss the changes in the introductory rubrics. Following the Scottish and American books, they have given permission to leave out the Ten Commandments, provided they are said once every Sunday, and that the Gospel summary of the Law is read instead, followed by the Lesser Litany. The omission of the Decalogue is quite legitimate, but the insertion of the Gospel lection here is of questionable propriety, and has no liturgical precedent.

Before the Prayer for the Church Militant the English revisers would insert the rubric, "*The priest may here invite the intercessions of the congregation for special purposes.*"

The *Proper Prefaces* are greatly enriched according to their recommendations. New rules are given for the use of the present tones, and a new Preface is provided for Whitsunday in the place of the existing one, which is of no great antiquity, but is attributed to Bishop Barlow. New Proper Prefaces are added for Epiphany, Thursday before Easter, All Saints' Day and Festivals of Apostles and Evangelists and the Nativity of St. John Baptist, and for the Dedication of a Church. The Scottish Prayer Book has in addition to these, Proper Prefaces for the Purification and the Annunciation.

Then, most important of all, after many years the English Church is recognizing and is endeavouring to amend the injury that was done to the service in 1552, by permitting some restoration of its dislocated members. The official paper issued by the Joint Committee of both Houses of Canterbury Convocation says: "Permission shall be given for rearrangement of the Canon as follows: The Prayer of Consecration shall be said immediately after the *Sanctus*, the *Amen* at the end being omitted; the Prayer of Oblation shall follow at once (prefixed by the word

*Wherefore*) and the Lord's Prayer; then shall be said the Prayer of Humble Access, followed by the Communion of the priest and people; after the Communion shall follow the Thanksgiving, the *Gloria* and the Blessing."

This makes the service approximate more to the English and American Liturgies, and to that of the First Prayer Book. It would be still better if the Church Militant Prayer were placed just after the *Sanctus*, and the Invocation, Confession, Absolution and Comfortable Words before Communion. The rearrangement made by the Convocation of Canterbury is a great improvement, and is what Dr. Armitage Robinson said, "a return to the order of the simplest and most evangelical prayer in the world."

The Prayer of Humble Access was never meant as a preparation for the Consecration, but as a preparation for Communion. You will find a very similar prayer in the ancient Liturgy of St. James, where the priest says before Communion:—

"O Lord, our God, the heavenly bread, the life of the Universe, I have sinned against heaven and before thee and am not worthy to partake of thy pure Mysteries; but as thou art merciful God, make me worthy, by thy grace, without condemnation to partake of thy holy Body and precious Blood for the remission of sins and everlasting life."

Then as to the use of the Lord's Prayer before Communion, so general was this that a theory grew up that it was essential for the consecration. The only liturgy which has it after the Consecration (as we have) instead of before is, according to Scudamore, the Ethiopian, which it is hardly a safe one to copy when it differs from all others.

One benefit resulting from the rearrangement of the service our revisers perhaps overlooked. Here is an extract from an article on the subject in an English paper: "It does away with one serious divergence of the English rite from the primitive and general type of liturgy. A particular benefit derived from it should appeal strongly to some people, for it would render impossible that interpolation of the greater part of the *Canon Missae* which some priests practise, and which the existing order may be said almost to encourage. The Royal Commission whose report led directly to the revision of the Prayer Book now in progress, expressly demanded the suppression of this practise, and as in this instance the Commissioners did no more than insist on Catholic principles, one might expect such an effective fulfilment of their demand to meet with general approval."

The Bishop of Oxford spoke to the same effect in Convocation in April, saying that the postponement of the Prayer of Oblation "emphasized the specifically Roman manner of treating the service, simply because it has left a blank; and that blank has been filled up in a way not wholly congenial to the spirit of our rite, and in a way that would be much more difficult if you brought back this Prayer of Oblation to its true place."

Another particular in which the English revisers have afforded a much-needed liberty which our revisers have refused to give is in the form of administration. The Committee of the Lambeth Conference in 1908 suggested, "that such alteration of the rubrics concerning the Administration of Holy Communion should be made as to allow, at the discretion of the minister, alternative uses of the prescribed words when the number of communicants is large." This

is completely ignored by our Committee; surely not because there is less need of such relief to our Canadian clergy. The Convocation of Canterbury has met the difficulty, however, very satisfactorily: Let me quote their direction full:—

*When occasion requires, the minister may, with the consent of the Ordinary, instead of saying all of the above Words of Administration to each Communicant, say first in an audible voice to all them that come to receive the Holy Communion,—*

“The Body of our Lord Jesus Christ, which was given for you, preserve your bodies and souls unto everlasting life. Take and eat this in remembrance that Christ died for you, and feed on Him in your hearts by faith with thanksgiving.

*And also,—*

“The Blood of our Lord Jesus Christ, which was shed for you, preserve your bodies and souls unto everlasting life. Drink this in remembrance that Christ’s Blood was shed for you and be thankful.”

*And then in delivering the Bread to each communicant he shall use only the words,—*

“The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.

*And in delivering the Cup to each communicant he shall use only the words,—*

“The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.”

The Scottish Prayer Book has a similar provision. Even where the communicants are few this procedure is better, as it seems to make the communion of the faithful a more corporate action.

Coming now to the *Baptism of Infants*, the alterations in the rubric preceding the Office are commendable. There is a rubric in the Scottish book saying that *The public office the ministration of Baptism of Infants may be used as a separate service, and such service may be concluded with a blessing.*

There is no such diffection in the "Draft Prayer Book," but we have "The Grace, &c." added for optional use. In the text of the Office no changes are made except to add "God being my helper" to the answer "I will," and to omit "in the vulgar tongue." The first prayer, which is a free adaptation from Herman's *Consultation*, would be greatly improved if it were recast\* so as to bring out the proper sequence of ideas.

The English revisers suggest a change for the better in the second prayer by altering the phrase "may receive remission of his sins" to "may receive remission of sin," and a similar change is made in the address to the sponsors later on, where "release him of his sins" is made to read "grant him remission of sin."

It would be better to remove the rubric deprecating Baptism in houses from the beginning of the Office for Private Baptism to the end of Public Baptism of Infants, and also that concerning persons not baptized in infancy

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\*Such a recasting has been attempted in the Experiment in Prayer Book Revision appended.

but not yet come to years of discretion, from the end of the Office for Adult Baptism to the end of Baptism of Infants.

In the ministration of *Private Baptism* the English recommendation directs the benediction of the water as in the Public Office, and provides for lay baptism by putting in the rubric:—

*"But when no such lawful minister can be procured, and extreme urgency shall compel, one of them that be present shall name the child and pour water upon it, saying: N., baptize thee in the name of the Father and the Son and of the Holy Ghost. Amen. And then they that be present shall say the Lord's Prayer."* This is a change of some importance, and there should be no divergence here between the English and the Canadian uses.

The *Order for Confirmation* is considerably developed on the general lines of the American Office. First comes a form of presentation of candidates, copied from the Ordinal. The Preface is recast, and these words inserted: "And forasmuch as these persons present, being by Baptism members of Christ's Church, are instructed and prepared as aforesaid, we are assembled together here to pray for them and to bless them by the laying on of hands. This order is convenient to be observed for divers reasons.

First. Because it is evident from sundry places in holy Scripture that the Apostles prayed for and laid their hands upon those who were baptized, and the same is agreeable with the usage of the Church since the Apostles' time.

Secondly. In order that by prayer and laying on of hands they that are confirmed may be strengthened by the Holy Ghost.

Thirdly. In order that persons, having now come to years of discretion, and being mindful of their bounden duty to acknowledge openly the vows made by them, or by their godfathers and godmothers for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church ratify and confirm the same, &c."

Then follow three lections, from Acts viii., Acts xix., and Hebrews vi., referring to the laying on of hands.

The Bishop's question is altered as in the American book, so as to be suitable for those who had no sponsors at their Baptism, and a new alternative form is inserted consisting of three questions, modelled on the third answer in the Catechism.

The changes made by the Convocation of Canterbury are quite different. What is now the Preface returns to its original standing as a rubric, the misleading word "confirm" being amended to "confess." This is followed by another rubric, also drawn from the older editions of the Prayer Book:—

*"And forasmuch as Confirmation is ministered to them that be baptized, that by imposition of hands and prayer they may receive strength and defence against all temptations to sin, and the assaults of the world the devil; it is most meet to be ministered when children come to that age that partly by the frailty of their own flesh, and partly by the assaults of the world and the devil, they begin to be in danger to fall into sundry kinds of sin."*

And a further addition is made:—

*"The Curate shall from time to time make diligent enquiry whether there be any in his parish who, having been*



*baptized, were not confirmed in their youth; and if he find any such and think them meet to be confirmed, he shall earnestly move them to prepare themselves to seek God's grace Confirmation."*

Then an entirely new Preface is given:—

In ministering Confirmation the Church doth follow the example of the Apostles of Christ. For in the eighth Chapter of the Acts of the Apostles we thus read:—

They therefore that were scattered abroad went about preaching the word. And Philip went down to the city of Samaria, and proclaimed unto them the Christ. Where they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them: only they had been baptized into the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost.

Holy Scripture doth here teach us that in Confirmation there is an inward grace and an outward sign. The inward grace is the strengthening gift of the Holy Spirit. And forasmuch as this gift cometh from God alone, we here present shall make our supplication to Almighty God, as the Apostles did, that he will pour forth his Holy Spirit upon those who in Baptism were made his children by adoption and grace. The outward sign is the laying on of hands, which to those who rightly receive it is a strong assurance and an effectual token that what they truly seek is indeed bestowed upon them by their heavenly Father.

Furthermore, to the end that the congregation may be certified that those who are to be confirmed are steadfastly purposed to lead a holy life in the faith of Christ and in obedience to God's will and commandments, and that they themselves may have always printed in their remembrance what their duties are and how greatly they need the heavenly assistance of the Holy Spirit, the Church hath thought good to order that before any receive the laying on of hands they shall openly acknowledge themselves bound to fulfil the Christian duties to which the Sacrament of holy Baptism hath pledged them.

In the Bishop's question the word "confirming" is altered to "confessing"; and the same alternative interrogatories are given as in our "Draft Prayer Book."

It seems to me that the English revision is preferable to our own, and where no principle is involved it is much better to conform to English usage.

In Scotland an alternative office is provided, beginning with three questions taken almost *verbatim* from the Baptismal Office; and the Bishop may, at his discretion, sign the candidates with the sign of the cross on their foreheads, saying:—

N. I sign thee with the sign of the cross, and I lay my hands [or hand] upon thee, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

In the *Order for the Solemnization of Matrimony* three very satisfactory rubrics are prefixed. The first forbids marriage with a divorced person whose wife (or husband) is still living; the second forbids marriage within the Table of Prohibited Degrees, and the third directs the priest to enquire and satisfy himself that there is no impediment.

The Exhortation is improved, first, by the omission of the clause "to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding," and, secondly, by changing the second of the causes for which Matrimony was ordained to read:—for the hallowing of the union between man and woman, and for a protection against sin.

The new English form, however, is perhaps better:—

First, it was ordained for the increase of mankind according to the will of God, and that children might be brought up in the fear and nurture of the Lord, and to the praise of His Holy Name.

Secondly, it was ordained in order that the natural instincts and affections, implanted by God, should be hallowed and controlled; that those who are not called of God to remain unmarried should live chastely in Matrimony, and thus in holiness and pureness of living mankind should dwell together in families.

Thirdly, it was ordained for the mutual society, help and comfort, &c. The first clause here is taken from the Scottish book; the second is new.

Our revisers have added an alternative prayer for fruitfulness, taken from the Irish Book which is very good.

There is a similar alternative in the Scottish Book, somewhat altered from this and perhaps improved.

The alterations made in the *Visitation of the Sick* are admirable, and the new prayers introduced here will be generally welcomed; but there should be restored, for optional use as before, the form for Unction from the Prayer Book of 1549.

In the *Communion of the Sick* the new rubric from the Irish Prayer Book reducing the Order for Holy Communion to a minimum of Confession, Absolution, Consecration, Communion, Lord's Prayer and Blessing, seems to me to savour too much of the Roman theory that everything centres about the words of Institution. It was "after He had given thanks" that our Lord uttered the words quoted in the Consecration Prayer, and if the giving of thanks is not necessary for a valid Eucharist—and *Eucharist*, I need hardly remind you, means *thanksgiving*—it seems to me that at least it is a maimed rite without it. Now the Act of Thanksgiving begins with *Sursum Corda* and continues to the end of the *Sanctus*. There is no liturgy in the world without these, and to give permission to omit this feature altogether I should say was a serious mistake. If necessary to administer the Communion to one who is very weak it is better to follow the permission given by the Convocation of Canterbury of allowing, under proper safeguards, reservation for that purpose. Then the priest says the Confession, Absolution, and Prayer of Humble Access, and, after administering, the Lord's Prayer and Blessing.

In the *Burial of the Dead* there is little change—too little. The 23rd Psalm may be used but only at the burial of children, and two new Lessons are added, with the same restriction. An alternative Anthem, too, after the Committal is to be used for children only.

A number of additional prayers and Collects from various sources are added, some of them very beautiful; but the yearning of the souls of the mourners to commit their loved ones who have passed from sight to the tender mercies of the God of all comfort receives no recognition. When shall we free ourselves from that heartless decree

that went forth from Germany in the 16th century prayers for our friends must cease as soon as their souls have left their bodies!

The English revisers give an alternative form of Committal which is an improvement:—

“We commend into thy hands of mercy, most merciful Father, the soul of this our brother departed, and his body we commit to the ground, earth to earth, ashes to ashes, dust to dust; and beseech thine infinite goodness to give him grace to live in thy fear and love, and to die in thy favour; that when the judgment has come which thou hast committed to thy well-beloved Son, both this our brother and we may be found acceptable in thy sight. Grant this, merciful Father, for the sake of Jesus Christ, our only Saviour, Mediator and Advocate.”

The recasting of the whole Office so as to make a more complete service at the church is much to be desired here.

The *Churching of Women* is, very properly, completed with a blessing.

The *Communion Service* is altered by substituting “The wrath of God is upon him,” for “Cursed is he” as a response to each communion. There is no reasonable objection to the present form when it is rightly understood but, unfortunately, it is frequently misunderstood, so that a change may be accepted as an improvement.

The *Psalter* and the *Ordinal* remain unchanged, and the only thing now remaining is the *Special Services* which have been added.

The first of these is a *Service for Missions*. There is a modified form for Mattins or Evensong. The Psalms and

Lessons are well selected, but there is no Christian Canticle, and not even permission to use the Lord's Prayer in its proper place after the Creed. Direction is, however, given for silent prayer here and, no doubt, in properly instructed congregations the Lord's Prayer would be said silently. The two Collects which come after the Hymn are very unsuccessful attempts at Collect-making.

There seems to be no sufficient reason for reconstructing the whole service in this way. Why not have the ordinary Morning and Evening Prayer, with special Psalms and Lessons, and with the special Missionary Prayers after the Third Collect. Then instead of a special form of service have a number of suitable prayers included in the Prayers and Thanksgivings for Special Occasions; and have also a special Collect, Epistle and Gospel for use at Holy Communion.

Very much the same criticism would apply to the *Harvest Thanksgiving Service*. One very serious omission in this service, by the way, is that there is no recognition of the Harvest of the Sea. Those who live by the sea amongst people whose chief interest is in the fisheries feel the need of Prayer Book enrichment in this direction more perhaps than in any other. They would welcome also at Rogation-tide prayers for the success of the fishermen and a special petition in the Litany.

The *Form for Institution and Induction* calls for no special comment; but the introduction of the Collect for St. Peter's Day, as in the form sanctioned for the Diocese of Birmingham, would be an improvement.

The *Office for Laying the Foundation Stone of a Church* sanctioned for Birmingham Diocese is also better, both in material and in arrangement than that which our

revisers have given us. The form inserted in the "D Book" is not open to serious objection; but it is not the best that could be had, and its adoption by the Commission indicates that the work has not received the careful attention which its importance demands.

The same may be said, too, of the Form for the Consecration of Churches, which, of course, is very familiar and is to a great extent taken from Bishop Andrewes' form of 1620. If it is carefully compared, however, with the original, I think it will be apparent that in some respects the old is better.

It is questionable whether it is well to burden the Prayer Book with services of this kind, which are so rarely required. They are services for the use of Bishops, and each Bishop has a right to his own form, and if all Canadian Bishops agree upon common forms, these might be printed separately; and there is so little in them for the people to do that they do not require to have them in their hands.

On the other hand, there are some forms of service which our revisers have not given us, but which are much needed, notably a suitable *Memorial Service*. A very suitable one appears in "A Prayer Book Revised." It begins with a hymn, followed by 3 Psalms—23, 130 and 121—with appropriate Antiphons. Then comes a Lesson, then a Hymn, the Lesser Litany and Lord's Prayer, the versicles:—

- V. O Lord, deal not with us after our sins.
- R. Neither reward us after our iniquities.
- V. Enter not into judgment with thy servant, O Lord.
- R. For in thy sight shall no man living be justified.
- V. I trust to see the goodness of the Lord;



R. In the land of the living.

V. Lord hear our prayer :

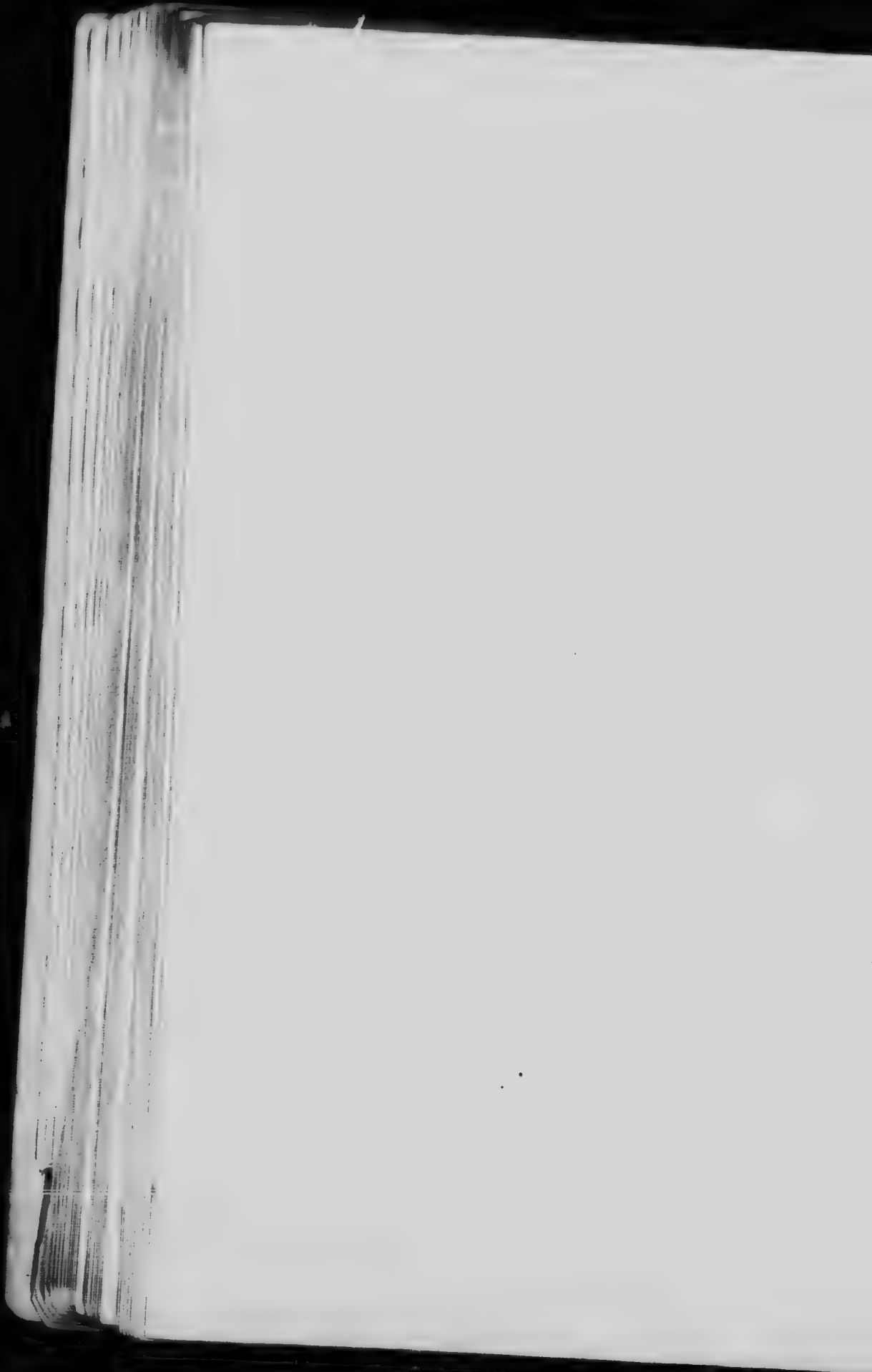
And let our crying come unto thee.

Then follow some short Collects, the first of which is :—  
O Almighty Lord, the God of the spirits of all flesh ; Fulfil  
we beseech thee, the purpose of thy love in those who are at  
rest, that the good work which thou hast begun in them may  
be perfected unto the day of Jesus Christ, who liveth and  
reigneth, &c.

After the Collects is the mutual salutation followed by  
the closing sentence :—May the Lord of his mercy grant to  
us, with all the faithful departed, rest and peace. Amen.

This brief review of the "Draft Prayer Book" will,  
perhaps, be sufficient to shew that, in spite of some excellent  
features, the book has many serious blemishes. The revis-  
ers have to a great extent left undone those things which  
they ought to have done, and have done those things which  
they ought not to have done, and we can only conclude that  
the result of their labours as it lies before us now is an un-  
satisfactory attempt at enrichment and adaptation, and is  
altogether unworthy of adoption as the Prayer Book of the  
Canadian Church.

O Lord :  
fied.





AN EXPERIMENT IN  
**PRAYER BOOK REVISION**  
ON CONSERVATIVE LINES



*NOTE.—It may be assumed that the portions of the  
vices following which are not printed in full are consid-  
satisfactory as they now stand.*

## THE ORDER FOR MORNING AND EVENING PRAYER DAILY THROUGHOUT THE YEAR.

*¶At the beginning of Morning and Evening Prayer on Sundays, (except when Mattins immediately precedes the Holy Communion) the Minister shall read one of the sentences following, with that which cometh after; but at other times the penitential Introduction, up to and including the Lord's Prayer may be omitted.*

When the wicked man, &c.

[The sentences to remain as they now stand].

*¶Then the Minister shall say,*

Dearly beloved brethren, &c.

*¶The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.*

Almighty God, the Father of our Lord Jesus Christ, who desireth not, &c.

*¶Then the Minister shall kneel, and say the Lord's Prayer; the people repeating it with him.*

Our Father, &c.

### MATTINS.

*¶All standing up, the Priest shall say or sing,*

O Lord, open thou our lips.

*Answer.* And our mouth shall shew forth thy praise.

*Priest.* O God, make speed to save us.

*Answer.* O Lord, make haste to help us.

*Priest.* Glory be to the Father, and to the Son: and to the Holy Ghost;

*Answer.* As it was in the beginning, is now, and ever shall be: world without end. Amen.

*Priest.* Praise ye the Lord.

*Answer.* The Lord's Name be praised

of the ser-  
considered

*¶ Then shall be said or sung this Psalm following,*

VENITE, EXULTEMUS DOMINO.

*Psalm xcvi.*

O come, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving: and shew ourselves glad in him with Psalms.

For the Lord is a great God: and a great King above gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the dry land.

O come, let us worship, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

Glory be to the Father, &c.

*¶ Then shall follow the Psalms in order as they be appointed. But before the Psalms may be sung a Hymn or Antiphon suitable for the season. And at the end of every Psalm throughout the Year, and likewise at the end of Benedictus, Magnificat, and Nunc dimittis, shall be repeated.*

Glory be to the Father, and to the Son: and to the Holy Ghost;

*Answer.* As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶Then shall be read the First Lesson, as is appointed in the Calendar, except there be proper Lessons assigned for the day: He that readeth so standing and turning himself, as he may best be heard of all such as are present.

¶Note, That before every Lesson the Minister shall say, Here beginneth such a Chapter, or Verse of such a Chapter, of such a Book: And after every Lesson, Here endeth the First, or the Second Lesson.

¶After the First Lesson shall be said or sung the Hymn Te Deum Laudamus, or one of the portions of the same as followeth.

TE DEUM LAUDAMUS.

We praise thee, O God: we acknowledge thee to be the Lord, &c.

[To be printed in three divisions, as in the Accession Service].

¶From Septuagesima until Easter, instead of Te Deum may be sung this Canticle following,

BENEDICTE, OMNIA OPERA.

O all ye Works of the Lord, bless ye the Lord, &c.

Or, upon week-days during Lent this Canticle,

CONFITEBOR TIBI DOMINE.

Isaiah xii.

I will give thanks unto thee, O Lord: for though thou wast angry with me, thine anger is turned away, and thou comfortest me.

Behold, God is my salvation: I will trust, and will not be afraid.



For the Lord Jehovah is my strength and song: and he become my salvation.

Therefore with joy shall ye draw water: out of the well of salvation.

And in that day ye shall say, give thanks unto the Lord, call upon his name.

Declare his doings among the peoples: make mention that his name is exalted.

Sing unto the Lord, for he hath done excellent things: let this be known in all the earth.

Cry aloud and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.

Glory be to the Father, &c.

*¶ Then shall be read in like manner the Second Lesson. And after that, the Hymn following*

# BENEDICTUS.

*St. Luke, 1, 68.*

Blessed be the Lord God of Israel, &c.

*¶ Then shall be sung or said the Apostles' Creed by the Minister and the people, standing:*

I believe in God the Father Almighty, &c.

*¶ And after that, these Prayers following, all devoutly kneeling:*

Lord, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

*¶ Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.*

Our Father, &c.

*¶ Then the Priest standing up shall say,*

O Lord, shew thy mercy upon us.

*Answer.* And grant us thy salvation.

*Priest.* O Lord, save the King.

*Answer.* And mercifully hear us when we call upon thee.

*Priest.* Endue thy Ministers with righteousness.

*Answer.* And make thy chosen people joyful.

*Priest.* O Lord, save thy people.

*Answer.* And bless thine inheritance.

*Priest.* Give peace in our time, O Lord.

*Answer.* Because there is none other that fighteth for us, but only thou, O God.

*Priest.* O God, make clean our hearts within us.

*Answer.* And take not thy holy Spirit from us.

*Priest.* The Lord be with you.

*Answer.* And with thy spirit.

*¶ Then shall follow three Collects; the first of the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well; but when Holy Communion immediately followeth Mattins the Collect for the Day may be omitted here.*

*¶ And the Minister, before he saith the Collects, shall say,*

Let us pray.

O God, who art the author of peace, &c.

O Lord, our heavenly Father, &c.

*Or, (if Mattins be said at a late hour),*

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, this day and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

*On Sundays only,*

Blessed art thou O God, who on the first day of the week didst bring again from the dead our Lord Jesus Christ; Grant us so to know him and the power of his resurrection that we be made partakers of his glory; Through the same, thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost one God world without end. *Amen.*

*¶ Here may be sung a Hymn or Anthem, after which (except when the Litany is said) may be read any of the Prayers which follow after Evensong, always ending with The Grace of, &c.*

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#### EVENSONG.

*¶ All standing up, the Priest shall say or sing,*

O God, make speed to save us.

*Answer.* O Lord, make haste to help us.

*Priest.* Glory be to the Father, and to the Son: and to the Holy Ghost;

*Answer.* As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

*Priest.* Praise ye the Lord.

*Answer.* The Lord's Name be praised.

*¶Then shall be said or sung the Psalms in order as they be appointed. Then the First Lesson shall be read; and after that, Magnificat (or the Song of the blessed Virgin Mary) as followeth.*

MAGNIFICAT.

*St. Luke i. 46.*

My soul doth magnify the Lord, &c.

*¶Then the Second Lesson; and after that, Nunc dimittis (or the Song of Symeon) as followeth.*

NUNC DIMITTIS.

*St. Luke ii, 29.*

Lord, now lettest thou thy servant depart in peace, &c.

*¶Then shall be said or sung the Apostles' Creed by the Minister and the people, standing.*

I believe in God the Father Almighty, &c.

*¶And after that, these Prayers following, all devoutly kneeling.*

Lord, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

*¶Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.*

Our Father, &c.

*¶Then the Priest standing up shall say,*

O Lord, shew thy mercy upon us ;

*Answer.* And grant us thy salvation.

*Priest.* O Lord, save the King.

*Answer.* And mercifully hear us when we call upon thee.

*Priest.* Endue thy Ministers with righteousness.

*Answer.* And make thy chosen people joyful.

*Priest.* O Lord, save thy people.

*Answer.* And bless thine inheritance.

*Priest.* Give peace in our time, O Lord.

*Answer.* Because there is none other that fighteth for us, but only thou, O God.

*Priest.* O God, make clean our hearts within us.

*Answer.* And take not thy holy Spirit from us.

*Priest.* The Lord be with you.

*Answer.* And with thy spirit.

*¶ Then shall follow three Collects; the first of the Day; the second for Peace; the third for Aid against all Perils, as hereafter followeth, the Minister first saying,*

Let us pray.

O God, from whom all holy desires, &c.

Lighten our darkness, &c.

*¶ Here followeth the Hymn or Anthem, after which may be read the Prayers for the King, the Royal Family, the Clergy and People, as follow, and any other Prayers or Thanksgivings from this book or authorized by the Bishop, always ending with the Prayer of St. Chrysostom and the Grace.*

Let us pray for the King's Majesty.

O Lord our heavenly Father, high and mighty, King of kings, &c.

Let us pray for the Governor-General [and the Parliament] of this Dominion.

Almighty God, whose power ruleth over all, we humbly beseech thee to visit with thy favour thy servants, the Governor-General of this Dominion, the Ministers of the Crown [the Parliament at this time assembled] and all who are set in authority over us, that they may use with discretion the authority committed to their trust, to the glory of thy Name, and the welfare of this people; through Jesus Christ our Lord. *Amen.*

Let us pray for the Clergy and People.

Almighty and everlasting God, who art the giver of all spiritual gifts; Send down upon our Bishops, and all the Clergy, and upon the Congregations committed to their charge, the healthful Spirit of thy grace, &c.

Let us pray for the Unity of God's People.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions, &c.

Let us pray for the Conversion of the Heathen.

O God, who has made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh; Grant that the people who sit in darkness and the shadow of death may feel after thee and find

thee; and hasten, O Lord, the fulfilment of thy promise to pour out thy Spirit upon all flesh, through Jesus Christ our Lord. *Amen.*

Let us pray for all Conditions of Men.

O God, the Creator and Preserver of all mankind, &c.

Let us give thanks to God for his great goodness.

Almighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks, &c.

#### A PRAYER OF ST. CHRYSOSTOM.

Almighty God, who hast given us grace, &c.

#### 2 COR. XIII.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

#### AT MORNING PRAYER.

¶ *Upon these Feasts: Christmas-day, the Epiphany, Saint Matthias, Easter-day, Ascension-day, Whitsunday, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Saint Jude, Saint Andrew, and upon Trinity-Sunday, shall be sung or said at Morning Prayer after Benedictus, this Confession of our Christian Faith commonly called The Creed of Saint Athanasius.*

#### *Quicumque vult.*

Whosoever would be saved, &c.

[Substitute the new translation for the present one].



PROPER ANTHEMS.

*To be sung or said before Mattins on the following Festivals.*

CHRISTMAS DAY.

Behold I bring you good tidings of great joy: which shall be to all people.

For unto you is born this day in the city of David: a Saviour which is Christ the Lord.

Glory to God in the highest, and on earth peace: good will towards men.

Glory be to the Father, &c.

*Priest.* Great is the mystery of godliness.

*Answer.* God was manifest in the flesh.

Let us pray.

Grant, O Almighty God, that we who now rejoice in the commemoration of the Nativity of our Lord Jesus Christ, may, through his grace, walk worthy of the Lord unto all pleasing, and attain to fellowship with him; who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

EASTER DAY.

Christ our passover is sacrificed for us, &c.

*Priest.* Thanks be to God, which giveth us the victory.

*Answer.* Through our Lord Jesus Christ.

Let us pray.

O God, who for our redemption didst give Thine only begotten Son to the death of the Cross, and by His resur-

rection hast delivered us from the power of our enemy; Grant us so to die daily from sin, that we may evermore live with Him in the joy of His resurrection; through the same Christ our Lord. *Amen.*

#### ASCENSION DAY.

The Lord is King and hath put on glorious apparel: the Lord hath put on His apparel and girded Himself with strength.

Being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross: wherefore God also hath highly exalted Him, and given Him a name which is above every other name.

That at the name of Jesus every knee should bow: and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Tell it out among the heathen that the Lord is King, and that He hath made the world so sure that it cannot be moved: and how that He shall judge the people righteously.

Glory be to the Father, etc.

*Priest.* If ye be risen with Christ, seek those things which are above.

*Answer.* Where Christ sitteth at the right hand of God.

Let us pray,

Blessed Lord, who by Thine Ascension didst withdraw Thyself from human sight; assist us by the keeping of this feast with pure and devout hearts, so truly to believe on Thee, that we may see Thy face and not be confounded, when Thou comest in Thy glory; Who, with the Father and the Holy Ghost, livest and reignest one God world without end. *Amen.*

## WHITSUNDAY.

When the day of Pentecost was fully come: they were all with one accord in one place.

And suddenly there came a sound from heaven as of a rushing mighty wind: and it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fire: and it sat upon each of them.

*Priest.* When Thou lettest Thy breath go forth they shall be made.

*Answer.* And Thou shalt renew the face of the earth.

Let us pray.

Let Thy Holy Spirit, O Lord, lead us in the right way, help us to overcome the evil that is within us, and make us dwell together in unity; through Jesus Christ our Lord, Who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end. *Amen.*

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 THE LITANY.

*¶ To be sung or said on Sundays, Wednesdays, and Fridays, and on Rogation Days, after Morning Prayer, or before the Holy Communion, or at other times; but on Christmas-Day, Easter-Day and Whitsunday it may be omitted.*

O God the Father, of heaven: have mercy upon us.

O God the Father, of heaven: have mercy upon us.

O God the Son, Redeemer of the world: have mercy upon us.

*O God the Son, Redeemer of the world: have mercy upon us.*

*O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us.*

*O holy, blessed, and glorious Trinity, three Persons and one God: have mercy upon us.*

*O holy, blessed, and glorious Trinity, three Persons and one God: have mercy upon us.*

*Remember not, Lord, our offences, &c.*

*Spare us, good Lord.*

*From all evil and mischief, &c.,*

*Good Lord, deliver us.*

*From all blindness of heart, &c.,*

*Good Lord, deliver us.*

*From intemperance, idleness, and luxury; and from fleshly lusts which war against the soul,*

*Good Lord, deliver us.*

*From earthquake, fire and flood; from lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,*

*Good Lord, deliver us.*

*From all sedition, privy conspiracy, &c.,*

*Good Lord, deliver us.*

*By the mystery of thy holy Incarnation, &c.,*

*Good Lord, deliver us.*

*By thine Agony and bloody Sweat, &c.*

*Good Lord, deliver us.*

In all time of our tribulation, &c.,

*Good Lord, deliver us.*

We sinners do beseech thee to hear us, &c.,

*We beseech thee to hear us.*

That it may please thee to illuminate all Bishops, Priests, and Deacons, &c.,

*We beseech thee to hear us.*

*During  
Ember  
Weeks.*

[That it may please thee to bless thy servants, about to be admitted to the Order of Deacons, [*or Priests,*] and to pour thy grace upon them; that they may duly execute their Office, to the edifying of thy Church, and the glory of thy Name;

*We beseech thee to hear us].*

That it may please thee to have compassion upon the multitudes that know not thee, and to send forth labourers into thy harvest,

*We beseech thee to hear us.*

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy Servant **GEORGE**, our most gracious King and Governor; our gracious Queen *Mary*; *Alexandra*, the Queen Mother; *Edward*, Prince of Wales, and all the Royal Family.

*We beseech thee to hear us.*

That it may please thee to bless and preserve thy servant the Governor-General of this Dominion, and all who are set in authority over us, that they may ever seek thy honour and glory;

*We beseech thee to hear us.*

That it may please thee to endue with wisdom, and understanding the Judges and all Magistrates, giving them grace to execute justice, and to maintain truth;

*We beseech thee to hear us.*

[No change until after "all prisoners and captives," and then insert the following]

That it may please thee to keep from harm all miners and those that work in perilous places, and to preserve the sailors and fishermen from the dangers of the sea;

*We beseech thee to hear us.*

[The three petitions following to remain unchanged]

That it may please thee to give and preserve to our use the fruits of the earth after their kind, so as in due time we may enjoy them;

*We beseech thee to hear us.*

That it may please thee to give us true repentance, &c.

*We beseech thee to hear us.*

Son of God: we beseech thee to hear us.

*Son of God: we beseech thee to hear us.*

O Lamb of God: that takest away the sins of the world;

*Grant us thy peace.*

O Lamb of God: that takest away the sins of the world;

*Have mercy upon us.*

O Christ, hear us.

*O Christ, hear us.*

Lord, have mercy upon us.

*Lord, have mercy upon us.*

Christ, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

*Lord, have mercy upon us.*

*¶When the Litany is said immediately before Holy Communion all that here follows may be omitted; and at any other time, here may be said the Lord's Prayer and one or more of the Occasional Prayers, ending with the Prayer of Saint Chrysostom and The Grace of, &c.*

Our Father, &c.

*Priest.* O Lord, deal not with us according to our sins.

*Answer.* Neither reward us according to our iniquities.

Let us pray.

O God, merciful Father, that despisest not the sighing of a contrite heart. . . . .through Jesus Christ our Lord.  
*Amen.*

#### A PRAYER OF ST. CHRYSOSTOM.

Almighty God, who hast given us grace, &c.

2 COR. XIII.

'The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*



THE ORDER FOR THE CELEBRATION OF THE  
HOLY EUCHARIST

AND ADMINISTRATION OF THE

HOLY COMMUNION.

¶ *The Holy Table, being covered with a decent carpet of silk or other material, and having at the Communion time a fair linen cloth upon it, shall stand at the uppermost part of the chancel or church. And the Priest, standing at the Holy Table, shall say the Lord's Prayer with the Collect following for due preparation, the people kneeling. But when the Litany is said as preparation for the Holy Communion the Priest may proceed at once to the Collect for the Day.*

Our Father, &c.

Almighty God, unto whom all hearts be open, &c.

¶ *Then the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS; the people still kneeling, and after every Commandment responding as followeth.*

Minister.

God spake these words, and said: I am the Lord thy God, &c.

¶ *The Ten Commandments may be omitted provided they are rehearsed at least once on each Sunday; and when they are so omitted, here shall be said,*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

*¶Then the Priest shall say,*

*The Lord be with you.*

*Answer. And with thy spirit.*

*¶Then shall be said the Collect of the Day, the Priest first saying,*

*Let us pray.*

*¶After the Collect of the Day may follow the Collect for the King, which shall be said once on each Sunday, except when the Litany is said immediately before the Holy Communion.*

*Almighty God, whose kingdom is everlasting, &c.*

*¶And immediately after the Collect or Collects the Priest or other Minister shall read the Epistle, saying, The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the——Chapter of——beginning at the——Verse. And the Epistle ended, he shall say, Here endeth the Epistle. ¶After the Epistle a Hymn may be sung.*

*¶Then shall the Priest, or other Minister, read the Gospel (the people all standing up) saying, The Holy Gospel is written in the Chapter of beginning at the Verse. Then may be sung or said, Glory be to thee, O Lord, and the Gospel ended, may be sung or said these or like words, Thanks be to thee, O Lord.*

*Then shall be sung or said the Creed following, the people still standing.*

*I believe in one God the Father Almighty, &c.*

*¶Then the Curate shall declare unto the people what Holy-days, or Fast-days, are in the week following to be observed. And then also (if occasion be) shall notice be given of the*

*Communion; Banns of Matrimony may be published, and (subject to the authority of the Bishop) other notices may be given.*

*¶If there be a Sermon, it followeth here.*

*¶When notice of the Holy Communion hath been given, here may be read the first or second of the Exhortations appended to this Service.*

*¶The third Exhortation appended to this Service may be used here at the discretion of the Minister.*

*¶Then shall the Priest, standing at the Holy Table, begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.*

*Offer unto God thanksgiving, and pay thy vows unto the most highest.*

*Let your light so shine before men, &c.*

*¶Then may be sung a Hymn, whilst the Church-wardens, or other persons appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the people, in a decent bason provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table.*

*¶Then the Priest shall place upon the Holy Table so much Bread and Wine (or Wine and Water) as he shall think sufficient, saying,*

*Accept, O Lord, the gifts which we here present to thee, in remembrance of the Passion of our Lord Jesus Christ, that, being sanctified by thy Holy Spirit, they may be to us and to all faithful people, a means of everlasting life, through the same, thy Son, Jesus Christ our Lord. Amen.*

*¶Then the Priest shall say,*

The Lord be with you.

*Answer.* And with thy spirit.

*Priest.* Lift up your hearts.

*Answer.* We lift them up unto the Lord.

*Priest.* Let us give thanks unto our Lord God.

*Answer.* It is meet and right so to do.

*¶Then shall the Priest turn to the Lord's Table, and say,*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

*¶Here shall follow the Proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,*

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

*¶Priest and People—*

Holy, Holy, Holy, Lord God of hosts, Heaven and earth are full of thy glory: Glory be to thee, O Lord Most High. Amen.

#### PROPER PREFACES.

*Upon CHRISTMAS-DAY, and seven days after.*

Because thou didst give Jesus Christ thine only Son, &c.

*Upon THE EPIPHANY and seven days after.*

Through Jesus Christ our Lord, who, in substance of our mortal flesh, manifested forth his glory, that he might bring us out of darkness into his own marvellous light. Therefore, &c.

[*Prefaces for EASTER and ASCENSION-DAY unchanged*].

*Upon WHITSUNDAY, and six days after.*

Through Jesus Christ our Lord; who, after he had ascended up far above all heavens and sat down on the right hand of the Majesty on high, poured forth as at this time, according to his most true promise, on the sons of adoption thy Holy and Eternal Spirit to lead them into all truth, whereat the whole creation exulteth with exceeding great and never-ending joy. Therefore, &c.

*Upon TRINITY SUNDAY only.*

Who with thine only begotten Son and Holy Spirit art one God, one Lord, in Trinity of Persons and in Unity of substance; for that which we believe of thy glory, O Father, the same we believe of the Son, and of the Holy Ghost without any difference or inequality. Therefore, &c.

*Upon SAINTS' DAYS (except when the Proper Preface of any great Festival is appointed to be said).*

Who in the conversation of thy saints hast given us an ensample of godly life, and in their blessedness a glorious pledge of the hope of our calling; that, compassed about with so great a cloud of witnesses, we also with patience may run the race that is set before us, and with them receive the crown of never-fading glory, reserved for us in heaven. Therefore, &c.

¶ *Then the Priest shall say,*

Let us pray for the whole state of Christ's Church.

Almighty and everlasting God, who by thy holy Apostle hast taught us, &c.

*¶When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.*

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; . . . . . Do this, as oft as ye shall drink it, in remembrance of me.

Wherefore O Lord and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept . . . . . through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

*¶Then shall the Minister say the Lord's Prayer, the people repeating after him every Petition.*

Our Father, &c.

*¶Then shall the Priest say to them that come to receive the Holy Communion,*

Ye that do truly and earnestly repent you of your sins, &c.

*¶Then shall this general Confession be made, in the name of all those that are minded to receive the Holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying,*

Almighty God, Father of our Lord Jesus Christ, &c.

*¶Then shall the Priest (or the Bishop, being present,) stand up, and turning himself to the people, pronounce this Absolution.*

Almighty God, our heavenly Father, who of his great mercy, &c.

*¶ Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

Come unto me all that travail, &c.

*¶ Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following.*

We do not presume to come to this thy Table, O merciful Lord, &c.

*¶ Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to anyone, he shall say,*

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

*¶ And the Minister that delivereth the Cup to any one shall say,*

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

*¶ When occasion requires, the Minister may, with the consent of the Ordinary, instead of saying all the above words*



*of administration to each communicant, say first in an audible voice to all them that come to receive the Holy Communion.*

*The Body of our Lord Jesus Christ, which was given for you, preserve your bodies and souls unto everlasting life. Take and eat this in remembrance that Christ died for you, and feed on him in your hearts by faith with thanksgiving. and also—*

*The Blood of our Lord Jesus Christ, which was shed for you, preserve your bodies and souls unto everlasting life. Drink this in remembrance that Christ's Blood was shed for you, and be thankful.*

*and then in delivering the Bread to each communicant he shall use only the words.*

*The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.*

*and in delivering the Cup to each communicant he shall use only the words.*

*The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.*

*¶If the consecrated Bread or Wine be spent before all have communicated, the Priest is to consecrate more, according to the Form before prescribed; beginning at Almighty God, our Heavenly Father, and ending with these words, in remembrance of me.*

*¶When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

*¶Then shall the Priest say the Thanksgiving as followeth,*

Almighty and everliving God, we most heartily thank thee, &c.

*¶Then shall be said or sung,*

Glory be to God on high, &c.

*¶Here may be said special Prayers taken from this book or ordered by the Bishop, the Minister first saying,*

Let us pray.

*¶Then the Priest (or Bishop if he be present) shall let them depart with this Blessing.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord:

And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

*¶Collects to be said after the Offertory when there is no Communion, or after the Collect for the Day, or before the Blessing, at the discretion of the Minister.*

Assist us mercifully, O Lord, in these our supplications and prayers, &c.

*[Then follow the other Collects, as in the present book].*

*[Here insert Post-Communion Collects for Advent, Christmas, Epiphany, Easter, Ascension-day, Whitsunday and Trinity Sunday from the Scottish Prayer Book].*

*¶ On Week-days, not being great festivals, the Creed and the Gloria in Excelsis may be omitted, and when there is no Communion, after Morning Prayer, the Priest may say service to the end of the Offertory, and conclude with one or more of the Collects last before rehearsed and the Blessing.*

## APPENDIX.

*The following may be used at the discretion of the Minister,—*

### EXHORTATION BEFORE HOLY COMMUNION.

*Dearly beloved, on — day next I purpose, through God's assistance, to administer to such as shall be religiously and devoutly disposed, &c.*

*¶ Or, in case he shall see the people negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.*

*Dearly beloved brethren, on — I intend, by God's grace, to celebrate the Lord's Supper, &c.*

### EXHORTATION AT THE HOLY COMMUNION.

*Dearly beloved in the Lord, ye that mind to come, &c.*

## THE MINISTRATION OF PUBLIC BAPTISM OF INFANTS,

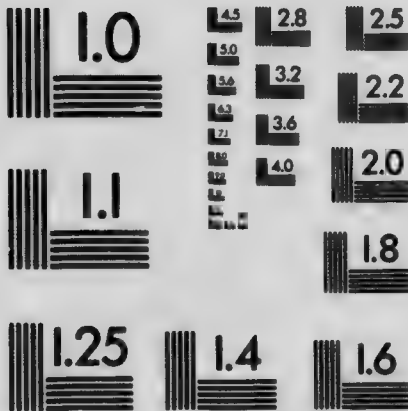
### TO BE USED IN THE CHURCH.

*¶ The people are to be admonished, that it is most fitting that Baptism should be administered upon Sundays or other Holy-days, when the most number of people come together:*



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as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church; as also because in the Baptism of Infants every Man present may be put in remembrance of his own profession made to God in his Baptism.

¶ Nevertheless, (if necessity so require,) Children may be baptized upon any other day.

¶ And note, that there shall be for every Male-child to be baptized two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers.

¶ When there are Children to be baptized, the Parents shall give knowledge thereof beforehand to the Curate. And then the Godfathers and Godmothers, and the people with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint; but, if occasion require, the public office for the administration of Baptism of Infants may be used as a separate service, and such service may be concluded with a Blessing.

¶ The Priest coming to the Font, (which is then to be filled with pure Water,) and standing there, shall say,

Hath this Child been already baptized, or no?

¶ If they answer, No: Then shall the Priest proceed as followeth.

Dearly beloved, forasmuch as all men are conceived and born in sin, &c.

¶ Then shall the Priest say,

Let us pray.

Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by the flood: We besecch thee mercifully to receive *this Child* into the ark of Christ's Church, and to deliver him from thy wrath. *Amen.*

Thou who didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; grant that *he* may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life. *Amen.*

Thou who, by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify Water to the mystical washing away of sin, wash *this child* and sanctify *him* with the Holy Ghost; that, being steadfast in faith, joyful through hope, and rooted in charity, *he* may attain to thy Kingdom of glory, there to reign with thee world without end, through Jesus Christ our Lord. *Amen.*

O Saviour of the world, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *this Infant*, that *he*, coming to thy holy Baptism, may receive remission of sin by spiritual regeneration. Receive *him*, O Lord, as thou hast promised saying, Ask, and ye shall have; seek, and yet shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to thine eternal kingdom; who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

*¶Then shall the people stand up, and the Priest shall say,*

Hear the words of the Gospel, written by Saint Mark, in the tenth Chapter, at the thirteenth Verse.

They brought young children to Christ, &c.

*¶After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

Beloved, ye hear in this Gospel the words of our Saviour Christ, &c.

Almighty and everlasting God, heavenly Father, we give thee humble thanks, &c.

*¶Then shall the Priest speak unto the Godfathers and Godmothers on this wise.*

Dearly beloved, ye have brought *this Child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to grant *him* remission of sin, &c.

[*The rest of the Service unchanged except for the omissions made in the "Draft Prayer Book," but the rubrics at the end as follows*]

*¶It is certain by God's Word, that Children which are baptized, dying before they commit actual sin, are undoubtedly saved.*

*¶The Curates of every Parish shall often admonish the people, that they defer not the Baptism of their Children longer than necessity shall require.*

*¶And also they shall warn them, that without like great cause and necessity they procure not their Children to be baptized at home in their houses.*

*¶If any persons not baptized in their infancy shall be brought to be baptized before they come to years of dis-*



cretion to answer for themselves; it may suffice to use the Office for Public Baptism of Infants, or (in case of extreme danger) the Office for Private Baptism; only changing the word [Infant] for [Child or Person] as occasion requireth.

[In the Offices for Private Baptism, and for Baptism of such as are of Riper Years, changes similar to those given above, and no others].

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## THE ORDER OF CONFIRMATION,

OR LAYING ON OF HANDS UPON THOSE THAT ARE BAPTIZED  
AND COME TO YEARS OF DISCRETION.

*¶ Whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And, if the Bishop approve of them, he shall confirm them in manner following.*

*¶ Upon the day appointed, all that are to be confirmed, being placed, and standing in order, before the Bishop; he (or some Minister appointed by him) shall read this Preface.*

In retaining the rite of Confirmation the Church follows the tradition of the Apostles; for it is written in the Book of Acts.

When the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost.

To the end that Confirmation may be ministered to the more edifying of such as shall receive it, it is required that such as come to be confirmed shall be able to say the Creed, the Lord's Pray and the Ten Commandments, and shall be further instructed in the Church Catechism; that, being come to years of discretion, they may with their own mouth and consent publicly acknowledge what things they are bound to believe and to do, as children of God by Baptism, and may seek God's grace, by which alone they are able to perform the same.

*¶Then the Minister shall present unto the Bishop those who are to be confirmed, and shall say,*

Reverend Father in God, I present unto you these children [or these persons] to receive the Laying on of Hands.

*¶Then shall the Bishop say,*

Do you, who come to be confirmed, renounce the devil and all his works, the deceitfulness of the world and the sinful lusts of the flesh?

*¶And every one shall audibly answer, I do.*

Do you, from your heart, believe in the Lord Jesus Christ, that he is the eternal Son of God, and that there is salvation in none other?

*Answer. I do.*

Will you, as God shall give you strength, keep his commandments, and walk in his holy ways all the days of your life?

*Answer... I will.*

*¶The Bishop.*

Our help is in the Name of the Lord;

*Answer. Who hath made heaven and earth.*

*Bishop.* Blessed be the Name of the Lord;

*Answer.* Henceforth, world without end.

*Bishop.* Lord, hear our prayers.

*Answer.* And let our cry come unto thee.

*The Bishop.* Let us pray.

Almighty and everliving God, who hast vouchsafed to regenerate these thy servants by Water and the holy Ghost, &c.

¶ *Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,*

Defend, O Lord, this thy Child [or *this thy Servant*] with thy heavenly grace, &c.

¶ *Then shall the Bishop say,*

The Lord be with you.

*Answer.* And with thy spirit.

¶ *And (all kneeling down) the Bishop and people shall say the Lord's Prayer.*

Our Father, &c.

¶ *The Bishop.*

Let us pray.

Almighty and everliving God, who makest us both to will and to do those things which are good, and acceptable unto thy Divine Majesty; We make our humble supplications unto thee for these thy servants, upon whom, after the example of thy holy Apostles, we have now laid our hands, that they may receive the gift of the Holy Ghost. Let thy fatherly hand, we beseech thee, ever be over them; let thy

Holy Spirit ever be with them; and so lead them in the knowledge of obedience of thy Word, that in the end they may obtain everlasting life; through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth ever, one God, world without end. *Amen.*

O Almighty Lord, and everlasting God, &c.

*¶Then the Bishop shall bless them, saying thus,*

The Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

*¶The Minister shall not omit earnestly to move the Persons confirmed to come, without delay, to the Lord's Supper.*

*¶And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.*

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THE FORM OF

SOLEMNIZATION OF MATRIMONY.

*¶The Banns of all that are to be married together (save when a license shall be issued for such Marriage) must be published in the Church three several Sundays, after the Nicene Creed, or immediately after the second Lesson at Morning or Evening Prayer, the Curate saying: I publish the Banns of Marriage between, N. of —, and N. of —. If any of you know cause, or just impediment, why these two persons should not be joined together in Holy Matrimony, ye are to declare it. This is the first [second or third] time of asking.*

*¶And if the persons that are to be married dwell in divers Parishes, &c.*

*¶At the day and time appointed for solemnization, &c.*

Dearly beloved, we are gathered together here in the sight of God, and in the face of this company, to join together this Man and this Woman in holy Matrimony; which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee, and is commended in holy Writ to be honourable among all men; and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God. Into this holy estate these two persons present now come to be joined. If any man can show just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

*[No further change up to the following Collect]*

Let us pray.

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. *Amen.*

*[In place of the Collect, O Merciful Lord and Heavenly Father, substitute the following]*

O Almighty God, Creator of mankind, who only art the well-spring of life; Bestow upon these thy servants, if it be thy will, the gift and heritage of children; and grant that they may live together so long in godly love and honesty that

they may see their children brought up in thy faith and fear, to the honour and glory of thy Name; through Jesus Christ our Lord. *Amen.*

*[After the Blessing, "Almighty God, who at the beginning," &c., omit the homily, "All ye that are married," &c., and insert these rubrics]*

*¶Here may follow an Address, after which the Priest may dismiss the Congregation with a Benediction.*

*¶When the Holy Communion is celebrated at the time of the Marriage, the Priest shall, immediately after the Prayer, O God, who by thy mighty power," &c., say the Proper Collect for the Solemnization of Matrimony, followed by the Proper Epistle and Gospel, and proceed with the Holy Communion as at other times, save that he may omit the Nicene Creed, and shall say immediately before the final Blessing, the Blessing appointed to be said over the Man and the Woman at the end of this service.*

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#### THE ORDER FOR THE BURIAL OF THE DEAD.

*¶Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or in whose case a verdict of felo de se has been found.*

*¶The Priests and Clerks meeting the Corpse at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grace, shall say, or sing,*

*I am the resurrection and the life, &c.*

*These Psalms, with the suffrages following are to be said in the Church, either before or after the Burial.*

PSALM CXVI. *Dixit: quoniam.*

1. I am well pleased: that the Lord hath heard the voice of my prayer;

2. That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

3. The snares of death compassed me round about: and the pains of hell gat hold upon me.

4. I shall find trouble and heaviness, and I will call upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

5. Gracious is the Lord, and righteous: yea, our God is merciful.

6. The Lord preserveth the simple: I was in misery, and he helped me.

7. Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

8. And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

9. I will walk before the Lord: in the land of the living.

10. I believed, and therefore will I speak; but I was sore troubled: I said in my haste, All men are liars.

11. What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

12. I will receive the cup of salvation: and call upon the Name of the Lord.

13. I will pay my vows now in the presence of all his people: right dear in the sight of the Lord is the death of his saints.

14. Behold, O Lord, how that I am thy servant: I am thy servant, and the son of thine handmaid; thou hast broken my bonds in sunder.

15. I will offer to thee the sacrifice of thanksgiving: and will call upon the Name of the Lord.

16. I will pay my vows unto the Lord, in the sight of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be, &c.

PSALM CXLVI. *Lauda, anima mea.*

Praise the Lord, O my soul; while I live will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God.

2. O put not your trust in princes, nor in any child of man: for there is no help in them.

3. For when the breath of man goeth forth he shall turn again to his earth: and then all his thoughts perish.

4. Blessed is he that hath the God of Jacob for his help: and whose hope is in the Lord his God;

5. Who made heaven and earth, the sea, and all that therein is: who keepeth his promise for ever;

6. Who helpeth them to right that suffer wrong: who feedeth the hungry.

7. The Lord looseth men out of prison: the Lord giveth sight to the blind.

8. The Lord helpeth them that are fallen: the Lord careth for the righteous.

9. The Lord careth for the strangers; he defendeth the fatherless and widow: as for the way of the ungodly, he turneth it upside down.

10. The Lord thy God, O Sion, shall be King for evermore: and throughout all generations.

Glory be, &c.



*¶Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.*

I COR. XV. 20.

Now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterwards they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom of God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body, as it hath pleased him, and to every seed his own body, &c.

*Or, 2 COR. IV. 16 TO V. 10.*

*Then shall the Priest say,*

*Lord, have mercy upon us.*

*Christ, have mercy upon us.*

*Lord, have mercy upon us.*

*Our Father, &c.*

*Priest. O Lord, deal not with us after our sins.*

*Answer. Neither reward us after our iniquities.*

*Priest.* Enter not into judgment with thy servant, O Lord.

*Answer.* For in thy sight shall no man living be justified.

*Priest.* The souls of the righteous are in the hand of God.

*Answer.* Who preserveth them that are true of heart.

*Priest.* I believe verily to see the goodness of the Lord.

*Answer.* In the land of the living.

*Priest.* Let us pray.

Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks for this thy servant whom thou hast delivered out of the miseries of this sinful world, &c.

¶ *Here may be added the Collect for Easter Even, and the prayer at the end of the Litany, "We humbly beseech thee, O Father," &c.*

¶ *When a Celebration of the Holy Communion is desired at the time of the Burial, the Priest shall here go to the Holy Table and begin the service with the Proper Collect, followed by the Proper Epistle and Gospel, and proceeding as at other times, save that he may omit the Nicene Creed and the Gloria in Excelsis.*

¶ *When they come to the Grave, while the Corpse is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing:*

Man that is born of a woman, &c.

*¶Then, while the earth shall be cast upon the Body by some standing by, the Priest shall say,*

Forasmuch as it hath pleased Almighty God of his wise providence to take unto himself the soul of our *brother* here departed, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the general resurrection at the last day, and the life of the world to come; through our Lord Jesus Christ, who shall fashion anew the body of our humiliation that it may be conformed to the body of his glory, according to the mighty working whereby he is able to subdue all things to himself.

*¶Then shall be said or sung,*

I heard a voice from heaven, saying, &c.

*¶The Priest shall then say one or both of the prayers following, first saying,*

Let us pray.

O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may

be presented pure and without spot before thee. Through  
the merits of Jesus Christ thine only Son our Lord. *Amen.*

O merciful God, the Father of our Lord Jesus Christ,  
&c.

The grace of our Lord Jesus Christ, &c.

